

A
PARAPHRASE
WITH
NOTES

Upon the
Sixth Chapter of St. JOHN.

With a Discourse on
Humanity and Charity.

By *W. CLAGET*, D. D.

The Second Edition.

Imprimatur,

*Ex Edibus Lambeth,
Maii 31. 1686.*

*Jo. Battely RR^{mo} Patri
ac D^{no} D^{no} Wilhelmo
Archiepisc. Cantuar. à
Sacris Domesticis.*

L O N D O N:

Printed for *J. Robinson* at the *Golden Lion*,
and *T. Newborough* at the *Golden Ball* in
St. Paul's Church-yard. 1693.

[illegible]

By N. CLAGET, D.D.

21. Second Edition

To David Keane
and John Williams
—
Secretary Committee
Salem Convention

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THE PREFACE.

S I R,

TIS not for nothing that we are desired to read the Sixth Chapter of St. John every day. I have engaged my Thoughts with what attention I can, upon those Passages between the 51 and 61 Verses; and the more I consider them, the more favourably they seem to me to look upon that Opinion, that the very Flesh of Christ is eaten in the Sacrament. I know not what to say to this, that though the Jews understood Christ's Words, of eating his very Flesh, and he saw plainly enough that they did so, yet he went on in the same strain of Expressions, Verily verily I say unto you, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. I know you told me, that these Passages are not to be interpreted of the Sacrament; and that there is no mention in them of any outward and visible Signs; which are necessary to a Sacrament. But I have heard that the Church al-

ways thought these words to be spoken of the Sacrament. And besides, though there be no mention of a Sacrament, yet if Christ's Words enforce this, that the natural Substance of his Flesh must be properly eaten by us, it will follow that it must be thus eaten in the Sacrament of his Body and Blood, unless we could tell how or where else it is to be done. I would be glad to see such a Paraphrase upon this Chapter, as you speak of, which would help to make all appear plain. And it were well if others might see it too, and thereby see this at least, that you are so well satisfy'd with your own Reasons, that you are not afraid to let those judge of them that are otherwise perswaded.

I am, &c.

The

The PREFACE.

S I R,

YOU are desired to read the 6th Chapter of St. *John's* Gospel every day; and this I doubt not, for the sake of that part of it between V. 51, and V. 61; which seems to require *eating the Flesh*, and *drinking the Blood of Christ* in the proper sense. And here I make no question your Thoughts were closely engaged. But perhaps you have not applied that attention to the rest of the Chapter, which you gave to that part where the difficulty lies, and then no wonder that the difficulty still remains. For I beg leave to put you in mind, once more, that the true Sense of those difficult Passages, as you count them, is to be gained by observing their connexion with all the rest. And therefore to that Request, that you would often read the 6th Chapter of St. *John*, which I acknowledge to be a reasonable Request, I must add another as reasonable as that, which is, that you would not only often *read*, but likewise often *consider the whole Chapter*, and mind our Saviour's Design in it: That you would therefore observe what sort of People he had to do with, and what was the occasion of this Conversation between him and them: What

was the Fundamental Cause of their Prejudices against him ; and with what Arguments and Applications he laboured to remove those Prejudices.

For you will then find, that they were Men whose *Belly was their God*, and *who minded earthly things* ; that they followed *Christ* for the *Loaves* ; that he disappointed their Hopes ; that they were angry at it, and altered their Opinion of him upon it ; that their earthly-mindedness was the Reason why they now liked him not, but set themselves to cavil at all his Sayings ; that to take them off from the Cares and Pleasures of this present Life , he laid before them better and greater Things, the Means and Hopes of everlasting Life : Finally, that he calls the Means and Causes of bettering our Minds, and bringing us to everlasting Life, *Meat and Drink* ; and our believing and obeying his Doctrine, *eating and drinking*. And then, if I am not deceived, you will easily acknowledge, that in particular, he calls the Belief of his Death and Passion for the Sins of the World , and the saving Fruits of that Faith, *eating his Flesh*, and *drinking his Blood*: And that there is no more reason to imagine that his Flesh should be eaten, and his Blood drank, in the proper and corporeal sense, than that he should make himself *Bread* to be eaten by us, as we use to eat Bread : But that there is good reason to understand throughout, by that *eating and drinking*

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drinking which he required, spiritual Actions only, which the whole strain of his Discourse shews, that he opposed to that corporeal feeding which they were so inordinately sollicitous for.

I must for the same Reason desire you to mind those plain Intimations scattered here and there in our Lord's Discourse ; by which it is evident, what he meant by *eating* and *drinking*. He saith, *V. 29. This is the* (a) *Work of God, that ye BELIEVE on him whom he hath sent ;* which is an Interpretation of *V.*

27. (b) *Labour not for the meat that perisheth, but, &c.* Again, *V. 35. He that BELIEVETH on me, shall never thirst.* And again, *V. 47. He that BELIEVETH on me, hath everlasting Life.* So likewise *V. 36.* and *V. 40.* This, I say, is fit to be minded. For when not only the occasion he had to use these Terms of *eating* and *drinking*, (which was their following him for their Bellies) shews these Terms to be allusive ; but (as if that were not enough) he likewise added, now and then, the plain and proper meaning of those Allusions ; it must, I think, be a wilful Mistake in him that attends to this, to interpret those Expressions as if they were not allusive.

Nor is this all; for you may please to consider also, that when our Saviour found some of his Disciples to understand him as the *Carnal Jews* did, he thought fit, for more abundant satisfaction, to explain his meaning once for all, *V. 62, 63.* as you will find by the ensuing *Paraphrase and Notes.*

As for our Saviour's repeating those Expressions at which the *Jews* had already taken offence; you may consider, that *V. 51.* he added that Expression of *drinking his Blood*, to that of *eating his Flesh*; which was a more plain Intimation of that violent Death which he was to suffer for us, than that former Saying, of *giving his Flesh for the Life of the World.* And so, tho' he kept still to the Allusion, yet he represented what kind of Death he was to suffer, more fully than he had done before. But perhaps you are at a loss why he continued to speak allusively at all, when he found that he was so grossly misunderstood, And then I answer, as I have done in the Notes upon that place, that I am not obliged to say precisely what our Saviour's reason was for that. But, besides what you will find there, it may be said, that sometimes it well becomes a Man of Wisdom and Authority, when he finds his Words perverted by caviling People, to repeat them again, and thereby to speak his own Assurance, that they did not drop unadvisedly from him, and that 'tis not his own but his Hearers Fault, that he is misun-

misunderstood. And this is the more reasonable to be said in the present case, if the *Jews wilfully perverted* our Saviour's Words to that absurd sense of eating his Flesh with their Teeth, as 'tis probably they did; and that because his Expressions were plainly allusive, and because also the Allusion was now and then explain'd, as I shew'd before. What inconvenience is it therefore to suppose that our Lord perceiving that his Divine Discourses and Exhortations had but hardened them in a Spirit of Contradiction, did not think himself bound to use presently the utmost plainness of Words for the sake of Men, to whom he had spoken plainly enough already, if any good were to be done upon them. But for further satisfaction in this matter, I refer you once more to the *Paraphrase* and *Notes*, which are already finished, and where some little Light is given to those Passages which may seem obscure; enough, I hope, to lead you out of all danger of suspecting those words of our Saviour, *V. 51, &c.* to enforce that the Substance of his Flesh must be eaten by us, either *in* or *out* of the Sacrament.

It seems I told you, that these Passages were not to be understood of the Sacrament; I should have added, that because they signify those things which are signify'd in the Sacrament, that they may be very aptly applied to the Sacrament, especially in Exhortations

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tions to Devotion; nay, and that there are some cases in which a Man may argue from the one to the other, and some Questions to which both the one and the other give equal Light: which may very well be, and yet it will by no means follow, that these words are primarily to be understood of the *Eucharist*. And this Opinion I cannot deliver up, meerly because you have heard that the Church always held the contrary. No Man, I believe, has a greater regard to the constant and universal Tradition of the Church than my self. But then I do not think my self bound to believe that the Church has always held this or that, because this and that Man tells me so. For if a Man can speak, and has a Cause to serve, 'tis as easie to say, *Thus saith the Church*, as to say, *Thus saith the Scripture*. I remember indeed, that our Country-man *Nicholas*

(c) Nic. Sanderus de
Euchar. p. 23.

Sanders tells us, That (c) to deny these words to be understood of the *Eucharist*, is contrary to the Instruction and Authority of all Antiquity. And *Maldonate* says,

(d) Maldon. in Joan. 6.

That (d) all the ancient Fathers acknowledge it. And others say the same thing; and it seems you have heard it. Now this is but a custom of speaking, which some Men have gotten: For I am well assured, that all the Fathers were not of their mind.

Clemens

Clemens Alexandrinus (e) supposes these Expressions, to eat the *Flesh of Christ*, and to drink his *Blood*, to be as figurative as that of *St. Paul*, to feed with *Milk*; and tells us, upon this occasion, that the word is variously allegorized, being called *Meat, and Flesh, and Nourishment, and Bread, and Blood, and Milk*; and that our Lord is all these things for our enjoyment who believe in him. Now I am perswaded you will not say that this Father interpreted the Words under Debate of the *Eucharist*.

Tertullian, to shew that these Words, the *Flesh profiteth nothing*, do not make against the *Resurrection of the Flesh*, saith, (f) That we are to be directed to the sense of what is said by the subject-matter of it. For because they thought his saying hard and intollerable, as if he intended his *Flesh should be truly eaten*

(e) Οὗτοι πολλὰ καὶ ἀλλοιοῦνται ὁ Λόγος, καὶ ἑσάρμα, καὶ σὰρξ, καὶ τροφή, καὶ ἀρτοποιία, καὶ αἷμα, καὶ γάλα. Ἀπαύλα ὁ Κύριος εἰς ἀπολαυσιν ἡμῶν ἢ εἰς αὐτὴν πνευματικῶν. *Pædag.* lib. 1. c. 6. p. 105. Paris.

(f) Sic et si carnem ait nihil prodesse, ex materia dicti dirigendus est sensus. Nam quia durum & intolerabilem existimaverunt sermonem ejus, quasi vere Carnem suam illis edendam determinasset, ut in Spiritum disponderet statum salutis, præmiit, Spiritus est qui vivificat, atque ita subjungit, Ca-

ro nihil prodest, ad vivificandum scilicet, Exequitur etiam quid velit intelligi spiritum. Verba quæ locutus sum vobis Spiritus sunt, Vita sunt. Sicut & supra, qui audit Sermones meos & credit in eum qui, &c. Itaque Sermonem constituens vivificatorem, quia Spiritus & Vita Sermo, eundem etiam Carnem suam dixit, quia & sermo Caro erat Pactus, proinde in causam Vitæ Appetendus & devorandus Auditu, & ruminandus intellectu, & Fide digerendus. Nam & paulo ante Carnem suam panem quoque; Cœlestem pronuntiaret; urgens utique quoque; per Allegoriam, &c. *Tertul. de Resur. Carnis*, c. 36, 37.

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by them ; he to shew that the Cause of Life and Salvation was spiritual, premised this, That the Spirit quickneth ; and then added , The Flesh profiteth nothing, that is, in respect of quickning. And then he shews what he means by the Spirit. The words that I speak unto you, they are Spirit, and they are Life. As he had said also before, He that heareth my words, and believeth in him that sent me, hath Eternal Life, and shall not come into Condemnation , but hath passed from Death to Life. Therefore making his Word to be the quickning Principle ; since his Word is Spirit and Life, he called his Word also his own Flesh ; for the Word was also made Flesh : and therefore in order to Life, it is to be hungered after, and devoured by HEARING, and to be chewed again by the UNDERSTANDING, and to be digested by FAITH. And afterwards he affirms, that our Lord all along urged his Intent by an Allegory. So that Tertullian was so far from thinking these Passages to refer to the Eucharist, that I am in some doubt whether he understood them with any special reference to the Death of Christ.

Origen also interprets *Flesh* and *Blood* in

like manner : For, says he,

(g) Carnibus enim & sanguine Verbi sui, tanquam mundo cibo atque potu reficit omne hominum genus. Orig. in Levit. Hom. 7.

(g) By the *Flesh* and the *Blood* of his WORD, as with pure Meat and Drink he refresheth all Mankind.

And

And † elsewhere he speaketh to the same purpose.

† Vide in Mat. Tract. 12.

St. Athanasius likewise seems to me to be of the same Opinion, who speaking of the literal sense in which the Jews understood our Saviour, hath these words,

(i) *For how could his Body suffice for so many to eat of, that it should become nourishment for the whole World?*

It is, says he, *for this reason that he mentioned the Son of Man's ascending into Hea-*

ven, that he might draw them off from the Corporeal Notion. Which Testimony, as it manifestly shewed his Judgment to be, that our Saviour did not require the proper eating of his *Natural Body*; so it contains a very probable Argument, that he did not understand those Words of eating his *Sacramental Body*. For if he had so understood them, it had been very accountable that the *Body of Christ*, i. e. his *Sacramental Body*, was sufficient for the nourishment of the whole World. And by removing all *Corporeal Notions* of eating and drinking, he seem'd to establish only a *Spiritual Notion*.

(i) Πόθεν γὰρ ἵκανα τὸ σῶμα αὐτοῦ ἔσθαι, ἵνα εἰς τοῦ κόσμου πάντες τὴν τροφὴν γίνωται; ἀλλὰ διὰ τοῦτο ὅτι οὗτος ἀναβήσας οὐρανὸν ἀνελκύσει τὸ υἱὸν τοῦ ἀνθρώπου ἵνα ὁ σῶμα τῆς ἐκείνου αὐτοῦ ἀσπασθῇ, &c. Athan. in illud Evangelii. Quicumque dixerit, &c.

But St. Hierom is plain and full to this purpose, beyond all contradiction, as I am persuaded.

(k) Quando dicit qui non comederit Carnem meam & biberit Sanguinem meum, licet & in Myſterio poſſet intelligi, tamen verius Corpus Chriſti & Sanguis ejus Sermo Scripturarum eſt, Doctrina Divina eſt. — Si quando audimus Sermonem Dei; Sermo Dei, & Caro Chriſti, & Sanguis ejus in auribus noſtris funditur, & nos aliud cogitamus in quantum periculum incurrimus?

Sic & in Carne Chriſti, qui eſt Sermo Doctrinæ, hoc eſt Scripturarum Sanctorum Interpretatio, ſicut volumus ita & cibum accipimus. Hieron. Comment. in Pſal. 147.

think of ſomething elſe, into how great a danger do we run? Afterwards comparing it to Manna, which was ſaid to give that Taſte to every Man which he liked beſt. So, ſaith he, *in the Fleſh of Chriſt; which is the Word of Doctrine, that is, the Interpretation of the Holy Scriptures; as we would have it, ſo we receive Food.* If thou art holy, here thou findeſt Comfort, St. Hierom could not have been more expreſs, if he had been to maintain this Interpretation againſt an Adverſary.

Nor does the Paraphraſe of Eusebius come much behind St. Hierom's Interpretation. For he makes our Saviour's Explication, V. 63. to

ſwaded. For thus he ſpeaks,
(k) *When Jeſus ſaith, He that eateth not my Fleſh, and drinketh not my Blood, although it may be underſtood in a Myſtery, (i.e. as I think, of the Eucharist) yet the truer ſence is, that the Body of Chriſt, and his Blood, is the Word of the Scriptures, is Divine Doctrine.* --- And therefore he continues not long after in this manner; *If when we hear the Word of God; the Word of God, and the Fleſh of Chriſt, and his Blood, is poured into our Ears, and we*

run as if he had said, (1) *Do not think that I speak of that Flesh which I carry about me, as if you ought to eat that, or that I command you to drink my sensible and corporeal Blood. You well understand that the words which I speak to you, are Spirit and Life. So that, as Eusebius goes on, his Words and Doctrines are Flesh and Blood, of which whoever constantly partakes, he being nourished with Heavenly Bread, as it were, shall partake of the Heavenly Life.* He that says this, and knows what he says, could hardly suppose that the *Eucharist* was particularly intended by our Saviour in these Passages.

(1) Μὴ γὰρ τὴν σὰρκα
ἣν φέρωμαι τομῶσαι
μα λέγει, ὡς δὴον αὐτὴν
ἰδεῖν, μὴδὲ τὸ αἰδῆσαι
σώματός τοι αἶμα πίνειν ὑ-
πολαμβάνει, μὴ περὶ τού-
των, ἀλλὰ ὅτι ἐστὶ ἐπὶ ταύταις
ματὰ μετὰ αὐτὴν λέγει, ὅτι
ἐστὶ. ὥστε αὐτὰ εἶναι τὰ ῥη-
ματα καὶ τὰς λόγους αὐτοῦ
τῷ σώματι καὶ τῷ αἵματι,
ὡς ὁ μετὰ τὴν αὐτὴν ἀποκρί-
σιν ἐκείνῳ παρεδμένῳ
τῷ ἁγίῳ μὲνίζει ἱστῶν.
Euseb. Cæsariensis con-
tra Marcel. de Eccles.
Theol. lib. 3. c. 12.

I shall trouble you with no more Instances of this kind, these being sufficient to shew, that *All* the Ancients did not understand those words of the *Eucharist*. And now I will make no difficulty to grant that the other Opinion is not destitute of all Authority, but has the Countenance of some Fathers to support it. For we do not pretend to any such privilege of speaking, as to say, we have *All* the Fathers, in a Case where we have not every One.

But

But this I must needs say, That those Fathers who, as far as I have yet discovered, seem to speak most expressly in favour of the *Sacramental* Sense, do not come up to the peremptoriness and clearness of those who are for the *Spiritual* Sense.

(m) Cypr. de Orat. Dom.

(m) St. Cyprian understanding the *daily Bread* which we pray for, not only of common Food, but of the *Eucharist*, applies those Words to it; *If any man eateth of this Bread, he shall live for ever.* And, says he, as 'tis manifest, that *they who belong to his Body, [or Family] and having a right thereunto, communicate in the *Eucharist*, do live; so it is to be feared, and we are to pray, lest any of us being excommunicated and separated from the Body of Christ, should be far removed from Salvation, since himself uttered this threatening, *Except ye eat the Flesh, and drink the Blood, &c.*

Now I desire not to make less of these words, than they imply. But yet I must say, that St. Cyprian seems, in these and in the foregoing Words, which are to the same purpose, to interpret that *Bread, which he that eateth of, shall live for ever*; and the *Flesh* and the *Blood* of Christ, not only of the *Eucharist*, but of all the Means of Grace that are afforded to his Members in the Communion of his Body; whereof, as he had reason, he thought

thought the *Eucharist* to be the principal, to which no excommunicated Person had right. Not to say that the *Eucharist* might be here particularly mentioned, because those words, *Except ye eat. &c.* have a more clear allusion to the *Eucharist*, than to any other Means. Nor am I alone in this Interpretation of St. Cyprian; † For thus saith Priorius, *The Explication of this place is taken from Tertulian, Cap. 6. de Orat. Therefore by desiring daily Bread, we pray for a perpetual continuance in Christ, and to remain undivided from his Body. Thus also Rigaltius upon the place; The words of God the Father, which Christ in the Flesh brought for our Salvation, are here to be understood. Therefore all that time in which Christ lived amongst us in the Body, his Preaching, his Gospel, is the Body and Flesh of Christ. It is the Cross of Christ, 'tis the Blood of Christ. With this Meat and Drink we Christians are nourish'd to eternal Life. By which 'tis manifest, that Rigaltius did not understand St. Cyprian in that manner, as to abate at all of his Judgment, that the * spiritual sense of eating and drinking, is to be understood throughout in the 6th of St. John.*

† Notæ in Cypr. Pa-
rif.

* Observ. Galeat. in
Cypr. Id.

(n) St. Basil is another who applies these Words to the Sacrament; not where he undertakes to give their proper meaning,

(n) Basil. Moral. Reg.
21.

but in his *moral* Collections, under the Head of receiving the *Eucharist*; which I do not see but he might do, and yet believe that the Spiritual Sense of eating and drinking *Christ* was directly intended. For, as I have already told you, the *Eucharist* represents the Death of *Christ*, and our Spiritual feeding thereupon; and these words in St. *John* signify what the *Eucharist* represents. No wonder therefore if *Christian* Writers, in speaking of the *Eucharist*, produce these words, which have so near an affinity with it. And this I think they may do pertinently enough, without supposing that these Passages in St. *John* signify the *Eucharist*, because they signify some of the same things which the *Eucharist* signifies.

St. *Augustin* indeed brings forth that saying, *Except ye eat the Flesh, &c.* in his Disputations against the *Pelagians*, supposing there, as it should seem, that it was a direct and proper Command to receive the *Eucharist*, under the penalty of Damnation: And I remember, that in one place he urges it for the necessity of *Communicating Infants*. This is so notoriously known, that I shall not turn to the places; and though I will not be positive, yet I think he is not clear for this Sense, in any other Cause, but that wherein he was engaged against the *Pelagians*. But there is this very great Prejudice against his Authority in this matter, that elsewhere, *viz.* out of the
Heat

Heat of that Controversie, he gives clearly another sence of these words, and speaks of them as if they were reductive only to the *Eucharist*. Mark therefore what he says;

(o) *Therefore by this Meat and Drink, he would have us to understand the Society of his Body and Members, that is, the Holy Church, consisting of his predestinated, and called, and justified, and glorified Saints and Faithful.*

And presently after; *The Sacrament of this thing, that is, of the Unity of the Body and Blood of Christ, is in some places every day, in other places upon certain days prepared upon the Lord's Table, and received from the Lord's Table; by some to Life, by some to Destruction.*

But the thing it self, of which it is the Sacrament, is for Life to every Man, for Destruction to no Man, who-soever he be that partakes of it. By which words it is evident, that St. Austin did not here understand, that eating of the Flesh, and drinking of the Blood of Christ, to which Salvation is promised; of sacramental eating, but of being incorporated into the Invisible Church of Christ: and this, because he says, *The Sacrament of this thing may be received*

(o) Hunc itaq; cibum & potum societatem vult intelligi corporis & membrorum suorum, quod est Sancta Ecclesia in prædestinatis & vocatis, & justificatis, & glorificatis Sanctis, & fidelibus ejus.

—Hujus rei Sacramentum, id est, unitatis Corporis & Sanguinis Christi, alicubi quotidie, alicubi certis intervallis dierum in Dominicâ Mensâ præparatur, & de Mensâ Dominicâ sumitur quibusdam ad vitam, quibusdam ad exitium. Res vero ipsa cujus Sacramentum est, omni homini ad vitam, nulli ad exitium quicunque ejus particeps fuerit. Aug. Tract. 26. in Johan.

to Destruction; and because he expressly says, *That this Meat and Drink is the Society of the Body of Christ, consisting of his predestinated, &c. Members.*

And that therefore he would not have scrupled to interpret *eating* by *believing*; since 'tis Faith by which we are united to the Body of Christ, no reasonable Man will question. However, we have his own Word for it, who upon that Saying of our Saviour, *This is the work of God, that ye believe on him whom he*

bath sent, Goes on thus,

† Hoc est ergo manducare cibum, non qui perit, sed qui permanet in vitam eternam. Ut quid paras dentes & ventrem? Crede & manducaſti. *Id. Tract. 25.*

† *This therefore is to eat that Food which perisheth not, but endureth to everlasting Life. To what purpose doſt thou make ready thy Teeth and thy Belly? Believe, and*

thou haſt eaten. Afterwards he puts both together; * *Let him come and believe, and be incorporated, that he may be quickened.*

* Accedat, credat, incorporetur ut vivificetur. *Id. Tract. 26.*

Which Words of his are the more remarkable, because in that place he professedly treats of the Exposition of this Chapter. Where also upon that saying, *He that eateth my Flesh and drinketh my Blood, dwelleth in me, and I in him*, he discourseth thus.

(p) *This*

(p) *This it is to eat that Food, and drink that Drink, viz. to dwell in Christ, and to have Christ dwelling in me. And therefore he that dwelleth not in Christ, and in whom Christ dwelleth not, undoubtedly doth not spiritually eat his Flesh, nor drink his Blood, although he doth carnally and visibly press with his Teeth the Sacrament of his Body and Blood; but he rather eats and drinks the Sacrament of so great a thing to his Condemnation; because being impure, he hath presumed to come to Christ's Sacraments, which none worthily receives who is not pure; of which 'tis said, Blessed are the pure in heart, for they shall see God. Whence it is manifest, that in St. Austin's Judgment, to eat the Flesh of Christ, and to drink his Blood, was to eat and drink it Spiritually, so as good and holy Men only do partake thereof, not all that do press the Sacrament thereof with their Teeth. And it is further observable, that if to eat that Food, and drink that Drink. be as St. Austin says, to dwell in Christ, and to have Christ dwell in us; then all holy Persons do constantly eat the Flesh, and drink the blood of Christ; because they still dwell in Christ, and Christ in*

(p) Hoc est manducare escam illam & illum bibere potum, in Christo manere, & illum manentem in me habere. Ac per hoc, qui non manet in Christo, & in quo Christus non manet, proculdubio nec manducat spiritualiter carnem ejus nec bibit ejus sanguinem, licet carnaliter & visibiliter premat dentibus Sacramentum Corporis & Sanguinis Christi, sed magis tantæ rei Sacramentum ad judicium sibi manducat & bibit, quia immundus præsumit ad Christi accedere Sacramenta, quæ aliquis non digne sumit, nisi qui mundus est, &c. Tract. 26. in Job.

them ; but they are not always receiving the Sacrament, and therefore St. *Austin* could not understand these words properly of the *Eucharist*.

And that these were not sudden Notions of his, appears from this, that we find them elsewhere, and particularly in his Book of the *City of God*, towards the end ; which Book he finished just before his Death. There

(g) Nec isti ergo dicendi sunt manducare Corpus Christi, quoniam nec in membris computandi sunt Christi. Ut enim alia taceam, non possunt simul esse, & Membra Christi, & Membra Metricis. Denique ipse dicens, qui manducat Carnem meam, & bibit Sanguinem meum in me manet, & ego in eo : ostendit quid sit non Sacramento tenus, sed revera Corpus Christi manducare & ejus Sanguinem bibere ; hoc est enim in Christo manere, ut in illo maneat & Christus. Sic enim hoc dicit tanquam diceret. Qui non in me manet, & in quo ego non maneo, non se dicat aut existimet manducare Corpus meum, aut bibere Sanguinem meum. *De Civit. Dei.* lib. 21. c. 25.

he hath these words ; (g) *For neither are they to be said to eat the Body of Christ, because neither are they to be accounted amongst his Members. For to omit other things, they cannot be both the Members of Christ, and the Members of an Harlot. Lastly, himself saying, He that eateth my Flesh, and drinketh my Blood, dwelleth in me and I in him, sheweth what it is to eat the Body of Christ, and drink his Blood, not by the Sacrament, but verily and indeed ; for this is to dwell in Christ, so as that Christ dwelleth in him. For his speaking this, was as if he had said, He that dwelleth not in me, and in whom I dwell not, should not say or think that he eateth my Flesh, or drinketh my Blood.*

Now the Persons here spoken

spoken of were *Christians* of vicious Lives, who yet received the Sacrament, and continued in the Communion of the Church to the last. But since St. *Austin*, denying that they ate the *Body of Christ in Truth*, even when they received the Sacrament; does also affirm, that Christ spake of receiving his Body in *Truth* only, when he said, *He that eateth my Flesh, &c.* it seems evidently to follow, that when St. *Austin* wrote these Passages, he did not understand those places in St. *John* of Sacramental Eating. Finally, by comparing this place with the former, it is plain also, that to eat and drink Christ *Spiritually*, and to eat and drink him in *Truth* and *Reality*, was in St. *Austin's* Judgment all one; and consequently that we may *really* eat the *Flesh* of Christ, and drink his *Blood*, though we do it not *corporeally*. These Passages of this Father I have the rather insisted upon, because I have affirmed in the Notes, that he would not allow that a wicked Man is *truly* a partaker of the Body and Blood of *Christ*; which is evident from these Passages, tho I have produced them chiefly to shew what his most deliberate Thoughts were concerning the sense of the sixth Chapter of St. *John*.

But after all, though I verily think that I could make out a Title to the Consent of *All the Fathers*, with vastly more probability than those who claim it for the other Opini-

on ; yet, suppose that they have these three that are cited last, and as many more as they can name with any colour ; what would they get by it, if notwithstanding these Fathers did not believe that the Natural Flesh of *Christ* was *properly* eaten, and his Blood *properly* drank by the Faithful in the *Eucharist* ? What if they believed the Substance of Bread and Wine to remain in the Sacrament, and that *Christ* himself could be fed upon by the Mind only ; and therefore that these words themselves, *Except ye eat the Flesh of the Son of Man, &c.* though spoken of the Sacrament, were not properly but figuratively to be understood ? If this be so, they have lost their main Cause, and have taken a great deal of pains to be where they were at first ; and this Dispute, whether the Church has always understood the *Eucharist* to be directly intended by our Saviour in the mentioned Passages, is lost as to any Advantage that Transubstantiation can get by it.

That the Substance of Bread and Wine remain after Consecration, is manifest from

(*r*) *St. Cyprian* ; and that
 (*r*) Epist. ad Cæcili- *Christ* is fed upon by the
 um. Mind only, from (*s*) *St Basil*, to whom I refer you,
 (*s*) In Isai. cap. 3. that I may not be over-te-

dious ; especially since for the present one Testimony of *St. Augustin* may serve the turn. Observe therefore these words of his, concerning

cerning the Exposition of Scripture-Phrases ;

(t) *If the Saying be preceptive, either forbidding a wicked Action, or commanding to do that which is good, it is no figurative saying. But if it seems to command any Villany or Wickedness, or to forbid what is profitable and good, it is Figurative. This saying, Except ye eat the*

Flesh of the Son of Man, and drink his Blood, ye have no Life in you: seems to command a villanous or wicked thing. It is therefore a FIGURE, enjoying us to communicate in the Passion of our

Lord, and to lay it up in dear and profitable remembrance, that his Flesh was crucified and wounded for our sakes. The vast pains that have been taken to avoid this Testimony, are a convincing Argument that Prejudice may grow to that strength, as to be invincible. You will confess, I doubt not, that this Passage so plainly shews St. Austin's persuasion in this matter, that as it needs no words to illustrate it, so it is capable of no Answer to the purpose.

(t) Si præceptiva est locutio aut flagitium aut facinus vetans, aut beneficentiam jubens non est Figurata. Si autem Flagitium aut Facinus videtur juberi, aut utilitatem aut beneficentiam vetare Figurata est. Nisi manducaveritis, inquit, carnem filii hominis & sanguinem biberitis, vitam in vobis non habebitis, Facinus vel Flagitium videtur Jubere, Figura ergo est precipiens Passioni Domini esse communicandum, & suaviter atque utiliter in memoriâ recordendum, quod caro ejus pro nobis crucifixa & vulnerata sit. *De Doctrinâ Christianâ, lib. 3. c. 16.*

important

To come to a Conclusion. As I have shewn that several Fathers did not understand the mentioned Words of our Saviour, as spoken of the *Eucharist* ; so I could shew, that very many Doctors of the *Roman* Communion have declared against it ; amongst whom Cardinal *Cajetan*, for his singular Merit, and because I have referred to his Reasons in my Notes, ought to be particularly remembred. In his Commentary upon *V. 53. Verily verily I say*, &c. he comes to speak of a third Sence, *viz.* of Sacramental eating by worthy Receivers ; And, says he, *the Sence is this* : ‘ Except ye really eat the Flesh of the ‘ Son of Man in the Sacrament of the Host, ‘ and drink his Blood in the Sacrament of the ‘ Chalice, you have no Life in you. So that ‘ according to this sence, not only the Sacra- ‘ ment of *Baptism*, but the Sacrament of the ‘ *Eucharist* also, *under both kinds*, is necessary ‘ to Salvation. But the usage of the Church ‘ is repugnant to this sence, since she does not ‘ give the Communion to Infants at all, nor ‘ to the People under both kinds ; and not ‘ only the Usage, but the Doctrine of the ‘ Church too, because she teaches that ‘tis suf- ‘ ficient to Salvation, to communicate under ‘ the Species of Bread. And tho’ this Autho- ‘ rity be sufficient to shew that the Text does ‘ not deliver a Precept of receiving the Sacra- ‘ ment in both kinds, and consequently that it
does

' does not deliver a Precept of eating and drink-
 ' ing the Sacrament of the *Eucharist* ; yet the
 ' *Bohemians*-----are not satisfied, but produce
 ' this Text for themselves against our Usage
 ' and Doctrine, saying, That if our Lord had
 ' not treated of receiving the Sacrament in
 ' these words, he would not have distinguished
 ' between *eating* and *drinking*, least of all be-
 ' tween eating the *Flesh* and drinking the
 ' *Blood* ; but since he so accurately distinguish-
 ' eth between these things, he insinuates his
 ' Discourse to be concerning the reception of
 ' the *Eucharist*, &c. But, says the Cardinal,
 ' these things are easily thrown off ; by ob-
 ' serving that in this very Chapter *Jesus* said
 ' not long before, *He that cometh to me shall*
 ' *never hunger, and he that believeth in me shall*
 ' *never thirst*. For in these words which, 'tis
 ' plain, do not belong to the Sacrament of
 ' the *Eucharist*, our Lord plainly distinguishes
 ' *Hunger* from *Thirst*, which is equivalent to
 ' his distinction between *eating* and *drinking*.
 ' For *Hunger* refers to *eating*, and *Thirst* to
 ' *drinking*. Therefore from the distinction
 ' between eating and drinking, no solid Argu-
 ' ment can be drawn to infer the Discourse to
 ' be of the Sacrament of the *Eucharist*. In
 ' like manner the distinction between *Flesh*
 ' and *Blood* availeth nothing to their purpose,
 ' but rather against them ; because the *Flesh*
 ' is not distinguished from the *Blood* after any
 sort

" fort, but only as they are separated, as *Meat*
 " from *Drink*. But 'tis evident that the real
 " separation of the *Flesh* and *Blood* of *Christ*
 " in the Sacrament, is *represented* only : But
 " in the Death of *Christ* it was actual, and ac-
 " cording to the thing it self. And if it be ur-
 " ged that the *Flesh* and the *Blood* are here dis-
 " coursed of under the Notion of *Meat* and
 " *Drink*, and not according to what they were
 " in their own Nature, and that for this reason,
 " the Discourse runs upon the *Flesh* in the
 " Sacrament, and the *Blood* in the Sacrament,
 " separated one from another. The Answer
 " to this is afforded by what has been already
 " said, viz. that our Lord had spoken of him-
 " self before, as of one that takes away Hun-
 " ger, and of one that takes away Thirst; and
 " yet 'tis not also inferred from hence, that he
 " spake of himself as under that *species* of the
 " Sacrament, whereby he takes away Hunger,
 " and that *species* of the Sacrament whereby he
 " takes away Thirst. For he discourses of the
 " Flesh and Blood, † which
 " are parted at his Death, as
 " they are to be embraced by the Mind, being
 " the *Meat and Drink of the Soul* : Because un-
 " less our Spirit be sustained by the Death of
 " *Christ* as by *Meat*, and be delighted with it as
 " with *Drink*, there is not the Life of the Spi-
 " rit in us.

† Partibus mortis suæ.

And

And now, Sir, having given you so large an Account of this great Man's Opinion in his own Words, I shall content my self to say in general, that if it were needful, others might be produced for the same; even Popes, Cardinals, Bishops and Doctors, who (as far as I can discern) were for number, as well as quality, not inferiour to those who maintained the contrary side before the Council of Trent.

Nay, that Council it self would have better informed those that told you, the Church has still understood this part of the Chapter as treating of the *Eucharist*. There were warm Discourses in the *Congregation* between the Divines, concerning the Interpretation of these Passages: But at last it was concluded, neither to affirm or deny them to be meant of the *Eucharist*; but it was agreed however to deny, that the necessity of communicating in both kinds could be inferred, supposing that the *Eucharist* was meant; that is to say, it was carried by the Majority: And to gratifie those that thought it was not meant, it was to be acknowledged that they had Fathers and Doctors of their Opinion. For the Matter, all things considered, was accommodated as well as it could be in these words;

(u) Nor from that Discourse in the 6th of St. John is it rightly gathered, that the

(u) Sed neque ex Ser-
mone illo apud Joannem
sexto recte colligitur
utriusque speciei
communione à Domi-
no Præceptum esse, ut

cumque juxta varias sanctorum Patrum & Doctorum Interpretationes intelligatur. *Cenc. Trid. Sess 21. cap. 1.*

Communion

Communion of both kinds was enjoined by our Lord; however that Discourse be understood according to the various Interpretations of the Holy Fathers and Doctors.

I doubt I have said more than enough upon your short intimation of that Pretence, that *the Church* has always interpreted these places of the *Eucharist*. But I hope you will make this construction of it, that I am one of those who bear a due regard to the Authority and Tradition of the Universal Church, as I believe you to be another. For which Reason I thought it more needful to remove so great a Prejudice out of your way, as the belief of the foresaid Insinuation would have been. And I am confident you now see that in maintaining the *Eucharist* not to be intended by our Saviour in any part of this Chapter, any more than other parts of Christianity, I am not obliged to encounter the Authority of *All* the Ancients, or of the *whole* Church; nay, that in this matter I do not so much as entrench upon the Authority of the Council of *Trent* it self.

Indeed that Council would have me to believe, that not one of the various Interpretations of the Fathers and Doctors, makes against the Communion in one kind. But I *cannot* hope I may be excused, if I can believe that which several Men of high Rank in their own Church were not able to believe.

And

And as for that Doctrine, that *Christ* is properly eaten in the *Eucharist*, I ought to be excused too, if I can by no means believe it; or else those Fathers must be condemned, who believed the *Capernaïtes* to be a perverse sort of Men, for turning our Saviour's words in this Chapter, to so inhumane and absurd a sense, as if he had exhorted them to eat a Man's Flesh, according to the propriety of those words. For no Man can say, that this is either inhumane or absurd, who believes the Doctrine of Transubstantiation, and that *Christ* is properly eaten in the *Eucharist*.

So that for what I can see, this Chapter of *St. John*, instead of affording a solid Argument for that Conclusion, when it comes to be well considered upon the Grounds of Reason and Authority, does at last yield a Terrible Objection against it.

I have thought of all these Things, with the liberty of one that loves Truth, not without due regard to the Ancient Doctors of the Church. Our common Master hath taught me, *to call no man Master upon Earth*; yet I never refused the help of his *Ministers* to guide me into the knowledge of this Truth: And since I have been able to use that help, I have still valued, in the first place, that assistance which is offered me from the *Primitive*

tive Bishops and Fathers. And this Liberty I have been encouraged to use in the Church of *England*, not only for judging of Points which she has not determined, but those also which she has. And from the bottom of my heart I give thanks to Almighty God, that I have had my Education in the Communion of a Church, which at the same time that it prescribes to me a Rule of Doctrine and Worship, does give me full liberty to enquire all manner of ways, whether she has dealt sincerely with me or not. Under the Discipline of so honest a Church, I trust that I have learn'd to be an honest Man. For though I am as confident of the main Question as I desire to be, yet I have, and by the Grace of God always will have, a quiet Reserve for better Information: And I shall not count him an Enemy but a Friend, that both can and will discover my Mistakes. For which Reason I have obeyed your Advice, and asked the leave of my Superiors, to let these plain Thoughts go into the World. And I let them go, much rather desiring that they may meet with Contradiction, than Approbation in any part, where they ought to be contradicted.

Nay, I will not refuse to make allowance for them who cannot oppose an Adversary without Huffing and Vanity. If I can see that they offer, though but a little Reason, I will
readily

readily acknowledge it ; or if they offer none at all, let them but seem to believe what they say, and they shall not go without a Reply.

As for that Sense which I have (not without good Authority) offered, of those Passages in this Chapter concerning the *Father's drawing*, and *giving* Men to *Christ*; if it does not equally please all Persons, I hope they who are otherwise minded will not be displeased with me, when I have declared, that I shall no longer care for it, when any Man shall lead my Understanding to a better.

Sir, I have but one thing more to say ; Let you and I observe and follow the Moral Instructions of this Chapter ; which if all would do, I am confident none of us should run into any dangerous Mistake about the meaning of any part of it. Our Lord hath said it : That *if any man will do his Will, he shall know of the Doctrine whether it be of God*. In paraphrasing our Saviour's Discourses here, I could not but observe how apt it was to infuse a truly wise, honest and godly Temper into the Minds of his Hearers. And therefore for a Conclusion, I added to the Paraphrase what I thought was a suitable Exhortation ; that whilst we may happen to dispute about the sense of some

C

more

more difficult Passages in this Chapter, we may not forget to make the great Design of it the Subject of our Practice. And so I commend you to the Grace of God, and rest,

Your most, &c.

The

The Sixth Chapter of

St. J O H N.

The A R G U M E N T.

This Chapter begins with a Narrative of the miraculous feeding of Five Thousand in the Wilderness, and consisteth wholly of those Passages that happened upon this occasion. The People were so overjoyed with the Miracle, that they resolved to make Jesus a King; which he avoided, and secretly went to Capernaum. But they not so satisfied, followed him thither the next day; when he took another course to prevent their design; and that by reprovng their worldly-mindedness, and by calling them off from the Cares and Pleasures of this Life, to mind Heavenly Things, and everlasting Life; which so turned their Stomachs against him, that they fell to cavil at his Sayings, and to disparage his Miracles, by setting up the Manna wherewith Moses had fed their Fathers,

A Paraphrase on the

against his feeding them the day before. Whereupon he inculcated two things upon them with great Earnestness: The one was this, That they might gain eternal Life by Him and his Doctrine; which he therefore called the Bread of Life, and the Bread that came down from Heaven; and therefore that it was a vain thing in them to challenge him with Moses's giving their Fathers that Bread from Heaven, which served only to sustain a mortal Life. The other was this, That they had sufficient Evidence of his coming from God; but that they believed not, because of their worldly Prejudices against him. Whereupon he tells them, that God had committed no other Persons to his effectual Care, to convince and save them, but such only who were disposed to receive the Truth by an honest Mind; and that himself was not bound to conquer the obstinacy of unteachable Men. Notwithstanding all which, they proceeded to cavil at his Sayings; and because, in allusion to the Loaves he had multiplied, and to that Manna which they boasted of, he had called himself the Bread of Life: and in pursuance of such Figurative Speeches, he did also express believing in him, and trusting in his Death, &c. by eating his Flesh, and drinking his Blood: They exclaimed against him, as if he had, in the literal sense, offered his Flesh to be eaten: some of his own Disciples also understanding him in that

Sixth Chapter of St. JOHN. 3

that manner : To whom indeed he explained himself : But for all that, upon his free Re-proof of their insincerity, they left him. And then he proved the Constancy of his Twelve Apostles, permitting them also to go, if they were not willing to stay : shewing withal, that he understood who were sincere, and who were not.

The Chapter.

The Paraphrase.

V. 1. **A**fter these things Jesus went over the Sea of Galilee, which is the Sea of Tiberias.

I. **I** Shall not mention those Miracles which Jesus wrought between the Passover last mentioned, [Ch.

5. v. 1.] and that which was now at hand, [v. 4, of this Ch.] saving that only of the Loaves ; which though it be reported by all the other Evangelists, yet they have omitted that Discourse upon it which he had with the Jews. The occasion of it was this: He went in a Boat with his Disciples over that part of the Lake of Genesareth in Galilee, which washeth the City Tiberias.

4 A Paraphrase on the

V. 2. And a great multitude follow'd him, because they saw his Miracles which he did upon them that were diseased.

where they overtook him, [Luke 11. 11.]

V. 3. And Jesus went up into a Mountain, and there he sat with his Disciples.

V. 4. And the Passover, a Feast of the Jews, was nigh.

the approaching Passover.

V. 5. When Jesus then lift up his eyes, and saw a great company come to him, he saith unto Philip, Whence shall we buy bread that these may eat ?

themselves : Whereupon he said to Philip, Dost thou think it possible to procure Meat for this Multitude in the Wilderness ?

2. And a great multitude followed him on foot, [Mat. 14. 13.] through Tiberias, some of them being diseased Persons, whom he cured in the Desert

3. And he took his Disciples with him to a Mountain in that Desert to instruct them.

4. But the People now hastning from all parts towards Hierusalem, because of

5. The Company that came to Jesus in this Desert place, was greatly encreased ; which he observing, was desired by his Apostles to speak to them to depart, and to provide for

V. 6. (And

Sixth Chapter of St. JOHN. 5

V. 6. *And this he said to prove him : for he himself knew what he would do)*

none of the forwardest to believe,) [Ch. 14. v. 9.]

V. 7. *Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.*

V. 8. *One of his Disciples, Andrew, Simon Peters Brother, saith unto him,*

V. 9. *There is a lad here, which hath five barley loaves, and two small fishes ; but what are they among so many ?*

V. 10. *And Jesus said, Make the men sit down. Now there was much grass in the place. So that men sat down*

6. (Which he said not that he was at a loss what to do, but to prove the Faith of the Man, who was

7. *Philip not expecting a Miracle, answered, All the Stock we have will not buy Bread enough for every one of these so much as to taste a little of.*

8, 9. But *Andrew* presently interposed, saying, That they had five Loaves and two small Fishes ; by which he seemed to expect that his Master would do some extraordinary thing, but what he knew not, the Provision being so very little.

10. Then *Jesus* commanded the Twelve, to dispose the Men in order upon the grass, of which there was

in number about five thousand.

great plenty at that time of the year, [see v. 4] and so they

did, (not distrusting the Event) and found the Men to be about five thousand.

V. 11. *And Jesus took the loaves, and when he had given thanks, he distributed to the Disciples, and the Disciples to them that were set down, and likewise of the fishes as much as they would.*

11. And when Jesus had blessed the little Food that was there, by thanking the Great Creator and Preserver of all things; he with his own hands delivered so many Portions of it to the Twelve, and commanded them to di-

vide themselves to administer to the Multitude: And the Bread and the Fish were so marvellously encreased as it went through their hands, that every one of that great Company had as much as he desired to eat.

V. 12. *When they were filled, he said unto his Disciples, Gather up the fragments that remain that nothing be lost.*

V. 13. *Therefore they gathered them together, and filled twelve Baskets with*

12, 13. And when they acknowledged that they had eaten enough, he bad the Twelve, *gather up the Fragments, &c.* And every one of them filled his Basket with what was left; so that there were twelve
the

Sixth Chapter of St. JOHN. 7

the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Baskets full of broken Food, which was an evidence of the unquestionableness of the Miracle, and that no juggle had been put

upon the Peoples Stomachs, since there remained so much to be seen after they had all eaten.

V. 14. *Then those men, when they had seen the miracle which Jesus did, said, This is of a truth that Prophet which was to come into the world.*

14. And this Miracle was so plain, every one of them having his Belly filled with it, that they called to mind [v. 31.] how *Moses* gave their Fathers *Manna* in the

Wilderness, and foretold that God would raise up a Prophet like unto him out of their Brethren; and now they concluded that this was that Prophet, and the Person that was to deliver them from the *Romans*, as *Moses* delivered their Forefathers from the *Egyptians*, &c. since he, as well as *Moses*, could, in the greatest Extremity supply them with what Provision they should need.

V. 15. *When Jesus therefore perceived that they would come and take him by force, to make him a King, he departed again into a mountain himself alone.*

15. And of this they talked so vehemently, that at last they resolved to make him King, whether he would or not; which

which *Jesus* perceiving, he first sent away his own Disciples, almost forcing them into the Boat that brought them thither, and promised to be with them before they came to the other side, [v. 17. *Mark* 6. *Mat.* 14.] And being thus rid of his Disciples, who were pleased with the Resolution of the People, and ready enough to join with them in it, he more easily satisfied and dispersed the Multitude : and so without any Followers he returned to the Mountain to pray by himself.

V. 16. *And when Even was now come, his Disciples went down unto the Sea,*

16. Now it was just about the Evening, when the Disciples came down to the Shore.

V. 17. *And entred into a Ship, and went over the Sea, towards Capernaum, and it was now dark, and Jesus was not come to them.*

17. And entred into the Boat to go over towards *Capernaum* ; but it grew very dark before *Jesus* came to them.

V. 18. *And the Sea arose by reason of a great wind that blew.*

18. And the Sea also was tempestuous with a contrary Wind, [*Mark* 6. 48.]

V. 19. *So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the Sea, and drawing nigh unto*

19. Insomuch that their Sails being a hindrance to them, they laboured hard with their Oars ; and yet by the fourth
the

Sixth Chapter of St. JOHN. 9

the Ship: and they were afraid.

Watch of the Night they had not gained above 25, or 30 Furlongs; when they saw *Jesus* walking upon the Sea, as if he were passing by the Ship; and not yet knowing him, they took him for an Apparition, and were afraid, [*Mat. 14. 26.*]

V. 20. *But he saith unto them, It is I, be not afraid.*

V. 21. *Then they willingly received him into the Ship, and immediately the Ship was at the land whither they went.*

Ship came presently to the place whither it was bound.

V. 22. *The day following, when the people which stood on the other side of the Sea, saw that there was no other boat there, save that one whereinto his Disciples were entred, and that *Jesus* went not with his Disciples into the Boat, but that his Disciples were gone away alone;*

20, 21. But when they knew him, they received him gladly, believing that all things would go well now he was with them: and so it proved: For though they had made so little Progress before, yet now the

22. Now the People whom *Jesus* had fed in the Desert, were not so perfectly dispersed, but that many of them kept together till the day following, and came to the Shore where the Disciples took Ship the Evening before; and although they

they knew there was no other Boat there, when the Disciples went to Sea, but that into which they entred; and that *Jesus* did not go with them.

V. 23. (*Howbeit, there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given Thanks:*)

V. 24. *When the people therefore saw that Jesus was not there, neither his Disciples, they also took shipping, and came to Capernaum, seeking for Jesus.*

And so they resolved to follow the Disciples in those Boats that were newly come from *Tiberias*, hoping to find *Jesus* himself with them at *Capernaum* or *Bethsaida*.

V. 25. *And when they had found him on the other side of the Sea, they said unto him, Rabbi, when comest thou hither?*

and no other Boat was

23. (*Tho' there came other Boats from Tiberias afterwards, which these Men found that morning, near the place where the Miracle was wrought:*)

24. Yet knowing that the Disciples were gone, and not being able to find *Jesus* on that side, they believed he was gone after them, tho' they knew not how, [v. 25.]

25. And when they found him, they desired to know by what Miracle he got thither so soon, for they knew he went not over with his Disciples, on the other side to trans-

Sixth Chapter of St. JOHN. 11

transport him, but those in which they came and the way by Land, over the Bridge of *Tiberias*, was too far about to get thither in so short a time.

V. 26. *Jesus answered them and said, Verily, verily I say unto you, Ye seek me, not because ye saw the Miracles but because ye did eat of the loaves, and were filled.*

26. But *Jesus*, without satisfying their curiosity in this matter, turned the Discourse to things of greater moment, and answered them in this manner : I certainly know that ye do not follow me for the true end of those Miracles which I work ; which is, that ye might believe in me, and obtain everlasting Life ; but meerly for that present Benefit, which you hope to receive by them, as you did yesterday, when you *did eat, &c.*

V. 27. *Labour not for the meat which perisheth, but for that meat which endureth to everlasting life ; which the Son of Man shall give unto you : for him hath God the Father sealed.*

27. But I had a farther end in feeding your Bodies, which now I require you to mind ; and that is, to perswade you not to take so much pains for the prolonging of a Life which will shortly end, as for that

Vertue and Knowledge which are the *Food of Souls*, and the means of living happily for ever, when this Life shall be no more. You should

should follow the Son of Man for such things as these, the Father having shewed him to be the Person who should convey these Blessings to the Souls of Men, and that by those wonderful Works which he hath sent him to do for the relief of their Bodies.

V. 28. *Then said they unto him, What shall we do, that we might work the works of God?*

28. These Men were so suddainly disgusted with this Spiritual Doctrine, that they replied in this manner, We who have the Law of Moses, do already know what Works God requires; And canst thou tell us, what will be more pleasing to him than our keeping of the Law?

V. 29. *Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.*

29. Jesus answered, God hath sent his Son into the World, to reveal a better Doctrine, and to prescribe a better Life than Moses did: And that Work pleasing to God, and necessary to your Salvation, which you must do, is in short this, To believe him whom God hath sent, and to take his Word for your Security, in doing all that he requires.

V. 30. *They said therefore unto him, What sign shewest thou then, that we may see,*

30. But they were so strangely prejudiced against Jesus, upon his calling them
and

Sixth Chapter of St. JOHN. 13

and believe thee? what dost thou work? off from the Cares of this World to a Heavenly Life, and a better Hope, that the late Miracle for which they had so extolled him, [v. 14.] was now in their Opinion nothing at all: And so they replied to him, as if they had said; If thou pretendest to a higher Doctrine than *Moses* taught, why dost not thou shew us equal, if not greater Signs and Wonders than he wrought, that we may see them, and believe thee for their sake? What dost thou perform answerable to such a mighty Faith, as thou requirest of us?

N O T E S.

V. 30. This suddain Turn of theirs was so strange, that *Grotius* does not allow those that said this to be the same Persons that were fed in the Wilderness the day before. But I can see no reason for his Opinion; for the *Evangelist* plainly seems to continue the Relation, as of the same Persons; and it is no unusual thing for Men either to keep or alter their Perswasions, as they are led by their Prejudices and Interests. And our Saviour told those that had been fed in the Wilderness, that they followed him for worldly Advantages, and not for Instruction in Spiritual and Heavenly matters, v. 26. So that finding themselves

selves disappointed, it was not unlikely that they would fall in their Opinion of him. To which we may add, that one main Design of his following Discourse was to shew, that external Evidence was not sufficient to create Faith, without the inward preparation of a sincere and honest Mind: Which was very pertinent to the Case of those Men who were made confident that *Jesus* was *that Prophet*, by the late Miracle, till they found that his Doctrine was contrary to their worldly Affections. For which reasons I have chose to continue the Discourse in the Paraphrase, as the Text seems to direct, *i. e.* between *Jesus* and the same Persons that spake to him, *v. 25.* rather than to substitute other Speakers, for which there is neither Authority of the Text, nor any need upon the account of avoiding inconvenience.

V. 31. *Our Fathers did eat Manna in the Desert; as it is written, He gave them Bread from Heaven to eat.*

31. 'Tis true, that in our need thou gavest us Bread to eat, making five Loaves to serve above five thousand of us. But what was this to *Moses's* feeding our Fathers in the Desert, who were vastly many more, and this Forty years, with *Manna* also, which was not earthly Food, such as we ate yesterday, but *Bread from Heaven*, as we are taught in *Psal. 78. 25.*

V. 32. *Then*

Sixth Chapter of St. JOHN. 15

V. 32. *Then Jesus said unto them, Verily verily I say unto you, Moses gave you not that Bread from Heaven; but my Father giveth you the true Bread from Heaven.*

32. Now the Reply that Jesus made to this, supposed that these Men wanted not evidence of his coming from God; and that they ought not to compare the *Manna* which their Fathers ate, with the Bread that he had given them the day before, but rather with that inestimable Blessing which God had now bestowed upon them, in giving his own Son for the Life of the World: And in this he pursued his constant Design, of taking off their Affections from Worldly, and directing them to Heavenly Things. For he answered them to this effect: Whereas you magnifie *Moses* for giving your Fathers *Bread from Heaven*, I tell you, it came not from *that Heaven* which is the place of Immortality, but only from that Region of the Air; which, though it be also called *Heaven*, shall at last perish with the Earth. But now God offereth unto you, that which, in the most excellent sense, is Heavenly Bread, and which indeed comes from the place where his Majesty dwelleth.

V. 33. *For the Bread of God is he that cometh down from*

33. Whereas also you extol *Moses* for preserving the Lives,
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Heaven, and giveth of your Fathers in the
life unto the World. Wilderness, so long as

he did: you may consider it was but a *short* Life at longest, which that Bread served to sustain. But he whom God hath now sent from Heaven, is indeed, and desires therefore to be called the True Bread, because he can preserve you to *Eternal* Life. And Lastly, the Bread which *Moses* gave your Fathers, did indeed serve a great many; yet they were but a *very few* in comparison, for that which I speak of, is sufficient to give Eternal Life to the *whole World*.

V. 34. *Then said they unto him, Lord, evermore give us this Bread.* 34. They replied hereupon; We desire no other Bread than this which thou so highly magnifiest, give us but such Bread always as this, and without all question we shall believe thee.

V. 34. They are still the same Persons that speak, for there is yet no reason to suppose the contrary. And by this saying, it seems they understood *Jesus* as if he had spoken to them of Bread from Heaven, in the literal and gross sence; and by giving that to 'em, from day to day, had promised to make them live for ever: So that from his last Words they seemed to conceive some better hope of him again, and that he would go on to fill their Bellies every day. Therefore they spake
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Sixth Chapter of St. JOHN. 17

to him now with more respect. So hard it was even for *Jesus* to bring them to any understanding, or sence of things that concerned their Minds, though he would lead them thereunto, by allusion to things grateful to their Senses. And this indeed was the general Temper of the *Jews* in our Saviour's days, who were also in this respect rather worse than their Fore-fathers. It was just such another Answer that the *Samaritan* Woman made to a like Speech of our Lord, as you may see *Ch.* 4. 5, 13, 14, 15.

V. 35. *And Jesus said unto them, I am the Bread of Life: He that cometh to me, shall never hunger; and he that believeth in me, shall never thirst.*

35. *Jesus* answered, If you understand me aright, you have your Wish. I do not now discourse of those Signs which you desire to see, before you believe, (for you have already had Signs in abundance) but of the far greater Benefits which you will gain by believing in me, than your Fathers had from *Moses*. I tell you therefore, that I am the Bread of Everlasting Life; and he that believeth in me, and submitteth to my Doctrine, hath the Bread and Water of Life, and shall hunger and thirst no more; for he shall need no other means of obtaining Everlasting Life, than to become my Disciple,

V. 36. *But I said unto you, that ye also have seen me, and believe not?* 36. Do not think that I take that for granted which I ought to prove, for you have already seen enough to convince you that I speak the Truth. But as I told you before, (*ver. 26.*) Signs and Miracles will not work true Faith in you, so long as you follow me for Temporal Benefits, and have not learned to prefer Spiritual good Things, and everlasting Life, above Meat and Drink, and all the Enjoyments of this World whatsoever.

V. 36. These Persons, of whom our Lord said that they *believed not*, were those very Men, who the day before having *seen the Miracle which he did*, said, *This is of a truth that Prophet that should come into the World*: Whereby it should seem that then they believed, but that their Minds were now changed, tho' upon no other reason, than that they now perceived his great Design was, to feed their Minds with good Doctrine, and not to pamper their Bodies. Which is a plain Instance, how great an hindrance worldly-mindedness is to True Faith, since in this Case, the same Evidence which convinced these Men, while they took our Saviour to be a Benefactor to their *Bodies*, had lost all its force with them, when they once perceived that his great Business was, to save their *Souls*. Some also of
our

Sixth Chapter of St. JOHN. 19

our Lord's Disciples were of this Disposition ; and it had the same effect upon them, as you may see v. 64.

V. 37. *All that the Father giveth me, shall come to me ; and him that cometh to me, I will in no wise cast out.*

37. So that the reason why you believe me not, is because you are not prepared by a good and honest Heart to re-

ceive the Truth. And now I tell you, that the Father, who would have all to be saved, does not expect that I should give a good account of any other Persons, but such as are of a towardly and teachable Disposition. These he hath committed to my special care ; and they will learn of me, and not one of them shall want means requisite for his Conviction and Instruction. But though I came to save the World, (v. 51.) I am not bound to bring those to Faith and to Salvation, that obstinately set themselves against all that Evidence which is sufficient for honest Minds.

V. 37. It seems very reasonable to interpret these Phrases of the Fathers, *giving some to Christ*, and *drawing* them, by what our Lord said, v. 26. that these Men followed him, *because they did eat of the Loaves* ; i. e. not from a sincere desire of learning the Truth, and attaining Eternal Life, but for worldly Ends : For on the one side, the Lusts of these

Men were the cause of their Unbelief ; on the other side, our Saviour says, that all who are given and drawn by the Father, would believe and become his Disciples, and none else : Therefore the Father *gives* those only to *Christ*, who are prepared by an honest Heart, and willingness to learn. The Phrase is an Allusion to what is often seen amongst us, *i. e.* to a Man's committing the Care of educating a hopeful and promising Child, to a wise and skilful Master, with the expectation of having a good account of him at last. Not but that these Expressions also imply the *preparations of the Heart to be from the Lord* : Neither does this hinder, but that our Lord must be understood to have done what was fit to prepare those whom he found so averse as these Men were. [See Notes on v. 45.] But the meaning is, that if Men obstinately persisted in their sensual and worldly Prejudices against the Truth, God hath provided no Remedy for such Men. And therefore, as St. Chrysostome shews, we must not argue in this manner. If every one whom the Father draweth, or giveth, cometh to Christ, and none else, then those whom the Father giveth not, are discharged of all Fault, and cannot justly be accused. For, says he, these are vain words and meer pretences ; since the free Choice of our own Wills must go to the effecting of this Matter : For to be taught, and to believe, depends much upon our own chusing.

Sixth Chapter of St. JOHN. 21

V. 38. *For I came down from Heaven, not to do my own Will, but the Will of him that sent me.*

to do it, and cannot
serve therefore what I say.

V. 39. *And this is the Father's Will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.*

would bring them to Faith and Repentance, and should take care of their Salvation from the First to the Last, even till I shall raise them from the Dead at the last Day.

V. 39. Although the Wicked shall be raised up at the last day, by the Power of *Jesus*, as well as the Just, yet when the Resurrection is simply mentioned, it is commonly understood of the Resurrection to eternal Life, *i. e.* the Resurrection of the Just. And by speaking of this Resurrection at the last Day, our Lord did now put them out of doubt, that he meant not to pamper their Bodies, and to take care for their Pleasures in this Life; but that he spake to them of a better Life after this, and the means of attaining it.

38. For in this matter, as well as in all others, I do what is as much the Fathers Will, as my own. And I came from Heaven

depart from it. Ob-

39. It was his pleasure to commit to my care all Persons of honest and well-disposed Minds, that not one of them should be lost, but that I should do all things which

V. 40. *And this is the Will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.*

40. For it was his Decree also, that every one who seeing the Works that I do, (v. 36.) and attentively considering the Evidence, whereby it appears that I came from God, does there-

upon believe and follow my Doctrine; that he, I say, should have everlasting Life, and that I should for that end raise him up at the last Day. Now as my Father doth not expect that I should save any but those that believe and obey the Gospel; so neither doth he expect that I should bring any to Faith, but those that are of teachable Dispositions. But if Men obstinately set themselves to oppose all means of Conviction and Reformation, it was no part of the Trust committed to me by the Father, to reclaim them notwithstanding their incorrigibleness.

V. 40. To see Jesus, signifies the same that it does v. 36. i. e. seeing his Miracles, and all other Testimonies of a Divine Authority that were discernable in him: Only θεωρῶν seems to note an attentive consideration of them, which is proper to ingenuous and honest Men, and will certainly produce Faith. Whereas ἐπεμαρτυρεῖ, v. 36. may signify that careless and superficial sight of his Works, proper to those

Sixth Chapter of St. JOHN. 23

those Men in whom Prejudice so prevailed, that they *saw*, and yet *believed not*. Now that our Saviour does here, and elsewhere, repeat his Doctrine concerning that *inward* Work of God, *viz.* an honest and godly Disposition, is an Argument that he laid great stress upon it; and that indeed this was the main thing they were to take pains with themselves about. For the *outward* Evidence was given them whether they would or not; but the *inward Preparation*, without which the *outward Evidence* would do them no good at all, must in some part be their own Work as well as God's; which was plain, from *Christ's* speaking to them so much about it as he did. For if it was not their own fault that they were not inwardly prepared; and if it was impossible for them to do any thing considerable towards it, his Reproof had seemed something unreasonable and unjust; and if they had so understood it, they had not been wanting to tell him so.

V. 41. *The Jews then murmured at him, because he said, I am the Bread which came down from Heaven.*

41. But the People were by no means pleased with what *Jesus* said; for they expected he would give them Bread from Heaven, as *Moses* had done for their Fathers, (v. 34.) but now they plainly perceived, that by the Bread of Life coming down from Heaven, which

which he spake of, he meant Himself and his Doctrine, (v. 35.) and that instead of feeding their Bodies, he promised them everlasting Life ; which they were not greatly concerned about. And upon this disappointment, they again set themselves to disparage him all they could.

V. 42. *And they said, Is not this Jesus the son of Joseph, whose Father and Mother we know? how is it then that he saith, I came down from Heaven?*

42. And said one to another, Why does this Man, whom we know to be the Son of Joseph and Mary, pretend such high things of himself? How could he come from Heaven, who was born into this World as other Men are, and in as mean Circumstances as the most.

V. 43. *Jesus therefore answered and said unto them, Murmur not among your selves.*

43. To these Cavils Jesus answered, Do not lose time, by raising Difficulties about my Person and

Doctrine: There is another Work that lies upon your Hands, which is at present more seasonable and necessary for you, than to strain for Objections against what I say, and that is, to mend your Tempers ; to shake off your worldly Spirits ; to make eternal Life your End, and sincerely to desire the Knowledge of that Way which leads to it.

V. 44. No

Sixth Chapter of St. JOHN. 25

V. 44. *No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day.*

44. For if you are not thus qualified, all my Sayings and Works will never convince you of the Truth: For the Father did not send me into the

World with any other Charge, than that I should do what is abundantly sufficient to save Men of plain Honesty and sincere Intention; which Dispositions therefore you should endeavour after; and if by the Grace of God you obtain them, then you will readily understand and embrace the Truth. But till then you do but entangle your selves to no purpose: And therefore I advise you to leave off objecting and disputing, till you have learnt plain Duties, and to become honest Men. And I tell you again, I will take care that no such Persons shall want abundant means of Conviction and Salvation, but they shall be my peculiar Charge, from the time that they are so disposed, till I shall raise them up at the last Day.

V. 44. St. Chrysostom observes, that upon this saying the *Manichees* confidently affirmed, that nothing was in our own Power: For, said they, *If a man comes to him, what needs he to be drawn?* But, says he, *this does not take away all power over our own Actions, but rather shews that we stand in need of God's help; and that not every negligent Person, but he that takes*
great

great pains with himself, will come to Christ. The true sence of this Verse is more largely expressed in the Paraphrase, and in Notes upon V. 37.

V. 45. *It is written in the Prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*

45. And these Admonitions I give you, are warranted by the Prophets, who have foretold, that when the Kingdom of Christ shall begin to be established upon the Earth, Men shall not

want any reasonable means of Conviction for the saving of their Souls, because God will then vouchsafe to appear more remarkably to instruct Men, than ever he did since the World began : And therefore if any Man remains in Unbelief, or refuses to obey, it cannot be for want of means to make him wise unto Salvation, but for want of an humble and an honest Mind, and a sincere Intention, without which God's speaking to Men, by his own Son, will have no success upon them, but will leave them as bad as they were before. But because God is a Master in whom nothing can be wanting to instruct ; every one that desireth to know the Truth, and to be saved, will submit to the Doctrine of his Son, and become his Disciple.

V. 45. The 54th Chapter of *Isaiah*, containeth a Description of God's gracious Care and Providence over his Church; one Instance whereof, v. 33. is this; *And all thy Children shall be taught of God.* 13 Which must needs imply these two things: 1. That God would reveal that Truth which the Church should profess; and this was eminently done by the Son of God himself coming down from Heaven to make it known, and by the Holy Ghost inspiring the Apostles afterward. 2. That God would abundantly satisfy Men by Divine Testimonies, that he had sent his Son into the World for that purpose. For these Reasons, all that believe in *Christ*, are *taught of God*. Now the force of our Saviour's Argument from this Prediction, lies in this: If God hath promised to reveal to Men the knowledge of saving Truth, and to convince them that he doth reveal it; then no Man to whom this Revelation is made, shall want sufficient means of Instruction and Conviction: and consequently, every Man that is not under the power of worldly Lusts and Interests, will be effectually wrought upon by them. And this freedom from such Prejudices our Lord here calls *hearing and learning* of the Father, which is the same with being *given or drawn to Christ*, (the Phrase used before;) and this intimates, that it is something we do towards the preparing our selves; and that
we

we may also hinder it : For Hearing and Learning are voluntary Actions. A Man may stop his Ears against Instruction, and alienate his Mind from what is suggested to him : Therefore something Men may do to attain that honest Heart which the Divine Inspiration worketh : They may also quench this Work of the Holy Spirit. The meaning of the whole is, as if our Lord had said, You must have God for your Master, before you can be the Disciples of the Son : You must be prepared by those qualities, which there is no need of a new Revelation to teach you, before you are fit to receive that Doctrine which the Son brings. And now it is plain, that these very Speeches and Reasonings of our Saviour, tended to prepare them for Conviction and Faith : For by shewing them the great need of a teachable Spirit in hearing and learning of God, and what Blessings the want of this Disposition would bereave them of, and by repeating and inculcating upon them, that great Concernment of the Resurrection at the last Day ; he did what was most proper in it self to dispose them to a better Mind, to weaken their Prejudices, and to make them attend to those Testimonies of his coming from God, which they had already seen, instead of desiring more Signs, which in the temper they were in at present, would have done them no good if they had been granted.

Sixth Chapter of St. JOHN. 29

V. 46. *Not that any man hath seen the Father, save he which is of God, he hath seen the Father.*

46. The meaning of which Scriptures is not, that any Man shall be immediately taught by the Father: For the Will of the Father is not thus to be manifested to any of you, it being the Priviledge of the only begotten Son, intimately to know his Mind, without the mediation of any other Person, [Ch. I. v. 18.]

V. 47. *Verily verily I say unto you, He that believeth on me hath everlasting Life.*

47. Take notice therefore of what I say, The Will of my Father, which by me he makes known to you, is this, that he who receiveth my Doctrine, firmly believing it, and submitting his Heart and Soul to it, shall as surely obtain Everlasting Life, as if he were possess'd of it already.

V. 47. This Saying of our Saviour explains all that he says about the necessity of eating, &c. shewing clearly, that he meant the believing of his Doctrine, and being conformed to it in Heart and Life. For if he that *believeth* shall obtain everlasting Life, then he *eateth Christ*, according to his meaning in this Chapter, that believeth in him.

V. 48. 1

V. 48. *I am that Bread of Life.* 48. And therefore, as I told you before, you are to look upon me as the *True Bread of Life*, whereof I have been speaking to you; for I came down from Heaven to guide you to everlasting Life.

V. 48. Here our Lord calleth himself *Bread* again, thereby implying what he afterwards expressed, that he is to be *eaten*. Now most certainly we are in such a sence to *eat* Christ, as that is wherein he is *Bread*. But no Man will say, that *Jesus* was, or can be properly *Bread*; therefore it is not eating him literally and properly that can be here meant, but only believing on him, which is by the same Figure called *eating*, whereby he called himself *Bread*.

V. 49. *Your Fathers did eat Manna in the Wilderness, and are dead.*

49. Which should make you concerned to attend my Instructions, instead of desiring such *Bread* as

Moses gave your Fathers in the Wilderness, which served only to sustain a short Life in this World, for they are long since dead that ate it, [v. 31, 34.]

V. 50. *This is the Bread which cometh down from Heaven, that a man may eat thereof, and not die.*

50. But I bring you Food from Heaven, which whosoever eateth, it shall preserve

Sixth Chapter of St. JOHN. 31

serve him to everlasting Life : For I bring you a Doctrine, the Belief and Obedience whereof will avail to your Salvation ; and I who bring it, am come with the highest Authority to require your Faith, and with Divine Testimonies of my Authority to justify your Faith ; so that nothing is wanting to secure your Salvation, but forwardness on your own parts to eat this Heavenly Food that I invite you to feast upon, now that it is brought down to you from Heaven, and is as near you, as that Bread wherewith I fed you yesterday in the Wilderness. Nothing is wanting, I say, but that you would think who it is that God hath sent to you, and of how great concern to your Souls that Message is which I bring you from Heaven, and how abundantly God hath testified that I am come from him to give you everlasting Life : and that considering these things, you would do like reasonable Men, believe what I say, and receive my Doctrine into your very Hearts and Souls, and give thanks to God for his unspeakable Gift.

V. 50. This is the first place where our Saviour, in pursuance of that Figure of calling himself *Bread*, expresseth *believing* in him, [v. 35, 47.] by *eating* him. In the 35th ver. where he also calls himself the *Bread of Life*, he did not pursue the Figure throughout, by saying, *he that eateth me*, but *he that cometh to me*,

me, i. e. who is my Disciple, *shall never hunger*; and, *he that believeth on me*, (not *he that drinketh me*) *shall never thirst*: Which makes it very plain, that by *eating* here we are to understand *believing*; not a corporeal, but a spiritual Action. And because it does not yet appear that he limits the Object of Believing, we are therefore to understand him as speaking of the necessity of receiving his whole Doctrine, and submitting to it in Heart and Life; which whosoever does, shall not die, but live eternally.

V. 51. *I am the living Bread, which came down from Heaven: If any man Eat of this Bread, he shall live for ever: and the Bread that I will give, is my Flesh, which I will give for the Life of the world.*

51. And when I tell you, that *I am the living Bread which came down from Heaven*, and *which he that eateth of, shall live for ever*; as you are to understand this with respect to all that Doctrine which I deliver, so especially with re-

spect to that part of it, that *I am come into the World, to lay down my Life for the Salvation of Mankind*. And as I came for this end, so *I will give my Body to the Death, for the Life of the World*; which is an infinitely greater Benefit, than either your Fathers received from *Moses*, when he

gave

Sixth Chapter of St. JOHN. 33

gave them *Manna* to eat; or than you received from me yesterday, when you were filled with that Provision I made for your Bodies.

V. 51. Without doing great Violence to our Saviour's Words in this place, they cannot be so understood, as if he promised to turn Bread into his Flesh, for the Life of the World; as they must suppose, who will ground the Roman Doctrine of Transubstantiation upon this place. For if some such Change were here to be understood, it must be quite contrary, *viz.* a Change of his *Flesh* into *Bread*; inasmuch as he calls himself *the living Bread*, and says, That *the Bread which he would give was his Flesh, that he would give for the Life of the World*. If therefore it be insisted upon, that the Words are to be properly understood; and that therefore a change must be supposed, of one Substance into another, it must not be of *Bread* into the substance of *Christ's Flesh*, but of *Christ's Flesh* into the substance of *Bread*; which Interpretation I think no body has ever yet been so unreasonable as to contend for. What account therefore is to be given of these Words, but this, That our Saviour having hitherto pursued a Figurative way of speaking, upon the occasion so often mentioned, went on in the same way of expression, to lay before them that principal Doctrine of the Gospel, that *Christ* was to die for the Salvation of Man-

kind : which is the plain sence of *giving his Flesh to be bread for us* : For he gave his *Flesh for the Life of the World*, when he gave himself to the Death for us all : And his *Flesh so given*, is *Bread* to us, because his *Death* is the means of our *living* for ever.

And whereas *Christ* mentioned the giving of his *Flesh for the Life of the World*, as a future thing ; and likewise the *giving of his Flesh to be Bread* ; it does not follow, that because the former was to be performed on the Cross only, therefore the latter was to be performed only in the *Eucharist*. This, I say, does not follow, unless it could be proved that he promised, in those Words, to give us his natural *Flesh* to be eaten properly in the *Eucharist* ; which I have shewn is impossible to be proved from hence. Still therefore we are to understand, not a *corporal*, but a *spiritual* eating : And whereas our Saviour said, The Bread which *I will give* is my *Flesh*, which *I will give* for the Life of the World ; the meaning is this, that his *Flesh* shall be given for the Life of the World, *once for all* ; but the *Spiritual Food or Nourishment*, which his *Flesh so given*, should afford, would be *given evermore*, not only in the *Eucharist*, but in the whole ministration of the Gospel ; which holds forth the Death of *Christ* to be believed, and offers the blessed Fruits and Advantages thereof to all that are disposed to partake of them.

Sixth Chapter of St. JOHN. 35

It is also objected against this Interpretation, That if the Doctrine of our Lord's Passion, and the believing of it, be here meant, no reason can be given, why our Saviour should speak in the Future Tense, The Bread which *I will give* is my Flesh : Since this Spiritual Food was no less given before the Incarnation and Passion of *Christ*, than afterward ; for the *Patriarchs* lived and were nourished by Faith. And therefore if spiritual eating be only intended, *Christ* seemed to promise a new thing, which yet he had given of old : So that his Promise is to be understood, of giving his natural Flesh to be eaten, which was never done before the *Eucharist*. This is the Objection ; and a very strange one it must needs be to him that shall consider, 1. That our Saviour speaketh in the Future Tense to the Woman of *Samaria*, where yet the Expression is acknowledged to be Figurative, and the meaning of it to be *believing* : *Who-soever drinketh of the Water that I shall give him, shall never thirst ; but the Water that I shall give him, [δωσω] shall be in him a Well, &c.* Now would not this be rare arguing, Our Lord says, *I will give Water* : Therefore he promised something that he had never given before ; therefore spiritual drinking, or *believing*, is not meant, because the *Patriarchs* *believed* of old, therefore the Promise is to be taken literally and properly ? And yet this is that very Argument to prove the literal sense

John
iv. 14

in this Verse. But then, 2. Our Lord speaks of the necessity of present eating his Flesh, and drinking his Blood, in the 53^d and 54th Verses. And therefore the Argument from the Future Tense, to prove that he spake properly of the *Eucharist*, is insufficient. 3. Supposing that all had been future, and that something was promised more than had been formerly given, yet it follows not that *Christ* spake properly of the *Eucharist*, much less of giving his Flesh properly to be eaten there. For although the Fathers believed of old, yet the Doctrine of the Passion was never clearly understood by the Faithful before our Saviour's Time; no, nor as yet by his own Disciples. Our Saviour did now and then mention it; and here he gave them some Intimations of it, which they understood not then so well as they did afterwards. [See Note on V. 53.] Himself said to them, *Many Prophets and righteous Men have desired to see those things that ye have seen, and have not seen them; and to hear those things that ye hear, and have not heard them*, Matth. 13. 17. And yet his Disciples hitherto had attained to a very imperfect knowledge of *Christianity*, to what they had afterwards. Although therefore the good Men of old were justified by Faith, and saw the Promises afar off, and had some general Intimations of the Gospel; yet whether the particular Objects of our Faith were not a

new

Sixth Chapter of St. JOHN. 37

new thing worthy of *Christ's* Promise, I leave indifferent Men to judge.

Lastly, It has been said, That the Natural Flesh of *Christ* was to be *given*, or offered upon the Cross substantially or properly *for the Life of the World*, and therefore the same Flesh was to be given with the same Propriety, to be *Bread* for us, and to be eaten by us, *viz.* in the *Eucharist*. To which I answer, 1. as before, That this arguing will conclude more than they desire who urge it. For if the former Clause is to be understood in the same strictness and propriety of words with the latter Clause, then the *Flesh* of *Christ* was to become *Bread* properly. For he said, *The Bread which I will give, is my Flesh*. But, 2. It is much more reasonable to understand the *giving of his Flesh to be Bread*, according to the meaning of this kind of Expressions throughout the whole Discourse: And our Adversaries do acknowledge, that those Passages, *I am the Bread of Life; He that eateth of this Bread, shall live for ever*; that is, all of this kind from *Vers. 32.* to this very Clause in *Vers. 51.* are to be understood of spiritual eating, *i. e.* of believing. Since therefore our Saviour gave no manner of intimation that he changed his style, there is more reason to interpret those words, of *giving his Flesh to be Bread*, and of *eating his Flesh*, and *drinking his Blood*, in a sense agreeable to that, wherein *eating Him* is to be understood all along be-

fore, than to understand them properly, that is to say, of *bodily eating*; although it is the Flesh of Christ which is given to be eaten, that Flesh which was substantially and properly given for the *Life of the World*.

V. 52. *The Jews therefore strove amongst themselves, saying, How can this Man give us his Flesh to eat?*

52. Upon this the Jews disputed against him afresh, the greater part of them taking his last words in a gross sence, as if he had promised to give them his Flesh to eat with their Teeth, and to swallow it down their Throats, as their Forefathers had eaten *Manna*, and as they had eaten in the Wilderness the day before. And upon this advantage which they thought they had against him, they exclaimed as if he had spoken absurdly and inhumanly, and taught his Disciples to devour Man's Flesh.

V. 53. *Then Jesus said unto them, Verily verily I say unto you, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.*

53. But notwithstanding this perverse Construction of his words, Jesus did not think fit to deliver his meaning in such proper Expressions as might avoid all the Cavils of these unreasonable Men, but deferring for a while a further Explication of himself, he vehemently repeated his Doctrine, under such Expressions and figurative Speeches,
as

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as they had hitherto given him just occasion to use; only to signify that he was to die a violent and bloody Death for the Salvation of Mankind: To that Expression of *eating his Flesh*, he added another, of *drinking his Blood*; affirming, that except they did this, they must not expect Eternal Life; as if he had said, 'Except ye believe the Merit of that Sacrifice which I shall offer for the Sins of the World, and own me for your Saviour, in dying a painful and ignominious Death for your sakes, and learn Charity, and Patience, and Humility, and Resignation to the Will of God, by my Sufferings, ye have not Spiritual, nor shall have Eternal Life.'

V. 53. If it be asked, Why our Saviour still persisted in a figurative and allusive way of Expression, although he saw their gross, and perhaps wilful mistake of his former words? [v. 52.] It may be answered, That he knew good reason for it, though the Reason be not left upon Record. However, a probable Conjecture ought to suffice in such a Case as this, where the Objection is, That no account can be given of it. I answer therefore, That our Lord did not think fit to foretel the ignominious Death he was to suffer upon the Cross, so publickly as he foretold his Resurrection. Sometimes he told his Disciples that he was *to suffer, and be killed*, [Matth. 16.] but to others he intimated it obscurely, with intention

on that they might afterwards remember what he said, rather than that they should understand it presently. But neither to the Multitude, nor to his Disciples, did he clearly signify the *Reasons* and *Ends* of his Passion; this seeming to be one of those things that they *could not bear now*, but which the Comforter should reveal to them afterward. It may therefore be said, That our Lord did not deliver the Doctrine concerning the Death he was to suffer, and the blessed Fruits thereof to all Believers, in such-like plain words and expressions, as I have endeavoured to use in the Paraphrase, because he used to conceal the former from the People, and reserve the clear manifestation of the latter, till after his Resurrection and Ascension, when these Sayings would be *brought to remembrance*, and better understood than they were at first. But one may ask, Why did he not at least tell these Men, that these were *still* but Expressions of *spiritual* things, by way of *allusion* to things *sensible*? To which I answer, That he did thus explain himself to his Disciples presently after, and that upon occasion of this gross Mistake, [see V. 62, 63.] and nothing appears to the contrary, but that this Explication was made in the *Synagogue*, in the Hearing of all. But whether it was so or not, 'tis sufficient for us that he explained himself as he did to the Disciples.

Sixth Chapter of St. JOHN. 41

In the mean time, Cardinal Cajetan's Argument, that this place cannot be understood of the *Eucharist*, because then it would infer a necessity of the Peoples receiving the *Cup*, is an Argument *ad Homines*, plain and strong. Neither is it to be avoided, by pretending that *Christ* does not speak of the *Species* either of Bread or Wine, but of the *Things* contained under them; and therefore that because *whole Christ* is contained under *one kind*, the Condition of Eternal Life is fulfilled, by receiving him under *either kind*: For they that receive him under the *Species* of a Wafer, or a morsel of Bread only, which is to be eaten, cannot with any Modesty be said to *drink* his Blood; which is yet made as necessary as *eating* his Flesh. We grant, that *eating* and *drinking* being taken as figurative Expressions, do signify the same thing, *viz. believing*; and we say, that *believing*, when 'tis expressed by *eating* his Flesh, and *drinking* his Blood, refers to that particular Object of Faith, the Death of *Christ*, signified by the separate mention of his *Body* and *Blood*. But *eating* and *drinking* being taken properly, do not signify the same thing. If therefore our Saviour is to be understood properly, of receiving him in the *Eucharist* by eating his Flesh and drinking his Blood: The words are plain, beyond all dispute, that he is to be received by *drinking his Blood* there, as well as by *eating his Flesh*: Which since the Church
of

of *Rome* denies to the Laity, the Cardinal had good reason not to understand these words of the *Eucharist*, being concerned, as he was, to make the best of all those Usages which he found in his Church. And yet I doubt this great Man hath not quite delivered that Church from all the Reproof this very Text has for their half Communion. For although these words are not to be understood properly of the *Eucharist*; yet, I think, what *Grotius* says, cannot be reasonably denied, viz. that here is a *Tacit Allusion to the Eucharist*. And if that be true, the Text even thus taken, will condemn their withholding the Cup from the Laity. For the Allusion must consist in this, that, as according to the Institution of the *Eucharist*, the Holy Bread and Cup were separately taken to shew forth the violent Death of *Christ*; so in these words of *eating his Flesh, and drinking his Blood*, the believing of his meritorious Death, and following the Example of his Patience, &c. is expressed by the separate mention of his *Flesh* and *Blood*, and therefore of *eating* the one, and *drinking* the other. Which allusion is so apt, that I should not wonder, if it inclines those that enquire no further, to believe that our Saviour here speaks of the *Eucharist*. But since the separate taking of the Holy Bread and the Holy Cup in the *Eucharist* on the one side, and the separate mention of his *Flesh* and *Blood* on the other, is that in which the Allusion consists,

it

Sixth Chapter of St. JOHN. 43

it is utterly destroyed by the pretended *Concomitance*, *i. e.* by giving the Body and Blood, not as separated, but as united ; or by giving the Body and Blood to be eaten ; not the Flesh to be eaten, and the Blood to be drunk. In short, as our Saviour did Sacramentally represent his Death, by taking the Holy Bread, and the Holy Cup, separately, and giving them separately ; so he did in Words, alluding to that Sacrament, represent the same Death, *i. e.* by the distinct mention of his Flesh and Blood ; and he represented also the necessity of Faith in his Death, under the distinct Expressions of eating his Flesh, and drinking his Blood. And therefore they who in the *Eucharist* pretend to give both Kinds in one, destroy the reason why these words allude to the *Eucharist*. But if they say, that our Saviour here speaks properly of the *Eucharist*, nothing can be more evident, than that they openly condemn themselves, in denying that to the People, which, as they say, he required in proper and express Terms ; and that is, the *drinking of his Blood*.

And in truth, they destroy the significancy of the Sacrament, which is no otherwise a representation of our Lord's Death, than as it represents the separation of his Flesh and Blood. And then I desire them to tell me, how they can be said to commemorate the Death of *Christ*, by receiving a Sacrament that shews forth the separation of his Body and Blood, who

who do not receive them separated, but united? St. *Paul* concluding the End of the Sacrament from the Institution of it, said, *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come*: The Reason whereof is exceeding plain, *viz.* Because the separation of the Blood from the Body is *shewn*, by the distinct taking of the Bread and the Cup, to eat the one, and drink the other. But this Reason is so confounded by the *Half-Communion*, and the Doctrine of *Concomitance*, that the Institution is not only contradicted, but, I fear, the Sacrament is denied to them that receive one Kind only; and that they have not so much as an *Half-Communion*, inasmuch as they do not receive a Sacrament that shews the Death of *Christ*.

V. 54. *Whoſo eateth
my Fleſh, and drinketh
my Blood, hath eternal
Life, and I will raiſe
him up at the laſt day.*

54. 'But he that is
'so far from rejecting
'me, and being of-
'fended at me, because
'of that painful Death
'which I am to suf-
'fer, that he doth, on the other hand, receive
'all that Divine Instruction which it does af-
'ford, and turns it into spiritual Nourish-
'ment, by learning the high displeasure of God
'against Sin, and his infinite Love to Man-
'kind; and the Vanity of this World, and
'the worth of his own Soul, and the necessity
'of Repentance, and of a Godly Life; my
'Death

Sixth Chapter of St. JOHN. 45

* Death shall be to him a means of that Eternal Life, to which I shall raise him at the last day; and this as certainly, as if he were now in *actual possession of it.*

V. 54. Because our Lord continues in his Speech, to make a separate mention of his Flesh and Blood; it follows, that he still speaks of his Death, and the particular Doctrine concerning his Death, which would be entertained with the greatest difficulty, *viz. that he was a Sacrifice for the Sins of the World; and therefore a Saviour, because crucified, &c.* The lively belief whereof is, that which our Lord means by *eating his Flesh, and drinking his Blood*; and not eating and drinking the Sacrament of his Body and Blood, which a Man may do to his Condemnation. And therefore, although St. *Austin* sometimes understood these words of the *Eucharist*, yet he did not so understand them, as if every one who partakes of the *Eucharist*, does also *Eat the Flesh, and Drink the Blood of Christ*; for he manifestly denied that the Wicked were partakers of the very Body of Christ, though they partook of the Sacrament of his Body: And yet 'tis impossible but they must do the one as well as the other, if it be true, that the proper Substance of the Body of Christ is in the Sacrament, as the Church of *Rome* pretends. And by consequence, if this corporal *eating* be intended, it seems clearly to follow, that

that no Man who partakes of the *Eucharist* can be damned ; which is certainly very false, and therefore *corporal eating* cannot be meant here , but only *spiritual eating*. And so St. *Austin* understood it, although he applied these Words sometimes to the *Eucharist*, inasmuch as he denied that the Wicked do eat the Flesh, and drink the Blood of *Christ*, although with their Mouths they take the Sacrament of his Body and Blood. But because this spiritual eating, which is necessary to Salvation, is by no means confined to the participation of the *Eucharist*; and because many do not partake spiritually in the Body and Blood of *Christ*, that yet do partake of the Sacrament, I cannot understand why our Saviour should speak here directly and properly of the *Eucharist* ; and therefore I adhere to the sense of those Fathers who interpret this place, and those that follow, of spiritual Actions only.

V. 55. *For my Flesh is Meat indeed, and my Blood is Drink indeed.*

55. ' So that the
' Doctrine concerning
' my Sufferings and
' Death, which will
' give the greatest of-
' fence to Unbelievers, is the *most excellent*
' Meat and Drink, because it is the Food of
' Souls, when 'tis received with a firm and effi-
' cacious Faith ; and will secure also the Re-
' surrection of the Body to everlasting Life.

V. 55. He

Sixth Chapter of St. JOHN. 47

V. 55. He continues to distinguish the *Flesh* from the *Blood*, and therefore still speaks of his Passion, giving some kind of preeminence to Faith in his Death, above the belief of other particular Doctrines, though that would be admitted with greatest difficulty.

V. 56. *He that eateth my Flesh and drinketh my Blood, dwelleth in me, and I in him.*

56. ' And therefore he that believeth my *Death* to be a Sacrifice for the Sins of the World, and does thereby learn that Duty which it teacheth, and receive that Comfort which it affordeth, he will love me, and devote himself entirely to my Service, because I have thus humbled my self; though that be the reason for which such as you will be violently prejudiced against me. And on the other side, he shall be peculiarly beloved and cared for by me: For though in love to Mankind I am to be made an Offering for Sin, yet 'tis a particular care I shall express towards those, who have a true sense of my Sufferings in their behalf, who make a right use of them, and return that thankfulness and obedience which their Faith requires, [1 Tim. 4. 10.]

V. 56. His pursuance of the same Expression, still shews that he speaks of the same thing,

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viz.

viz. believing his death to be a *Sacrifice*, &c. And here he intimates, that his Sufferings, which would be a Stumbling block to Unbelievers, would be an effectual Engagement to all good Men to love him; and that their fervent Love, and humble Gratitude, would be rewarded with his especial Love. For as God's *dwelling in Men*, signifies his gracious Presence amongst them, and his delight in doing them good; so their *dwelling in him*, signifies their Love to him, and constant attendance upon the doing of his Will, and the delight they have in knowing themselves to be always in his Presence.

V. 57. *As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me.*

57. ' And one remarkable Expression
' (and that of weight
' enough to make you
' consider what I say)
' of my peculiar love
' to every such Believer,
' is what I have told you already; and
' I do earnestly repeat it again: As sure as
' the Father who sent me will raise me from
' the Dead, so surely will I raise up every
' one to everlasting Life, that believeth my
' Doctrine, and liveth by his Faith.

V. 57. Here our Lord seems to leave the special consideration of his Sufferings and Death, and to speak now of his whole Doctrine

Sixth Chapter of St. JOHN. 49

ctrine, as he had done before; for as by eating his *Flesh* and drinking his *Blood*, we are to understand believing the merit and instruction of his *Death*, &c. so by eating *Him*, we are taught before [V. 35, 47, 50.] to understand believing him in general, that is, believing all his Doctrine.

V. 58. *This is that Bread which came down from Heaven: not as your Fathers did eat Manna, and are dead: he that eateth of this Bread shall live for ever.*

58. ' Mark there-
' fore what I say to
' you [V. 33, 35.] ar-
' first, That I am that
' true Bread from Hea-
' ven, wherewith the
' Manna that your
' Fathers ate, and the
' Bread which you ate

Said

' yesterday, are not to be compared; for they
' were good for nothing but to preserve a
' mortal Life for a short time; whereas he
' that feedeth upon the Word and Doctrine
' which God hath sent you from *Heaven*,
' shall be raised from the Dead, to ascend thi-
' ther, and to live there for ever.

V. 58. Here he concludes all, with return-
ing to the same thing, and using the very
Expressions that he began withal, [V. 32, 35,
50.] than which we need not a clearer proof,
that he all along spake in the same style, and
in those Expressions of *eating* and *drinking*,
perpetually alluded to the *Manna* and the

Loaves in the Wilderness; which gave occasion to all this Discourse.

V. 59. *These things said he in the Synagogue, as he taught in Capernaum.*

59. These things he said publickly in the Synagogue at Capernaum, where the People, whom he had

fed in the Wilderness, found him, [V. 24, 25.] and gave him the occasion of discoursing in this manner, by following him for the *Loaves*, [V. 26.] and (when they found themselves disappointed) by setting the *Manna* which *Moses* gave their Fathers, against the feeding so many thousands the day before, [V. 31.] And the great end of his Discourse upon this occasion, was to draw their Minds from worldly to heavenly Things, and to make them more desirous of the Spiritual and Heavenly Benefits of his Miracles, than of the bodily relief which they had found by them.

V. 60. *Many therefore of his Disciples, when they had heard this, said, This is an hard saying, who can bear it?*

60. But because he expressed his Mind in this figurative way, and was by many understood, as if he had commended to them the eating of his *Flesh*,

and drinking of his Blood, in the literal sense; therefore many, even of those that had for some time followed him, talked amongst themselves, as if these Sayings of their Master, must needs be offensive to the Ears of
of

Sixth Chapter of St. JOHN. 51

of all Persons that had a sence of Humanity ;
and as for themselves, that they knew not
what to make of them.

V. 61. *When Jesus
knew in himself that
his Disciples murmu-
red at it, he said un-
to them, Doth this of-
fend you ?*

61. Neither did
they desire him to ex-
plain himself further ;
but he, by his Divine
Spirit, knowing what
they muttered a-
mongst themselves,

applied himself to them in particular, and
upbraided them in this manner for taking so
unreasonable an offence against him.

V. 62. *What and
if ye shall see the Son
of Man ascend up where
he was before ?*

62. ' When you
' shall see me ascend
' up to Heaven, it will
' not seem strange that
' I came down from

' thence ; and because even then it will re-
' main necessary that you should eat my Flesh,
' and drink my Blood ; you may be sure, I do
' not mean, that gross feeding upon my Flesh,
' and drinking my Blood, in which you un-
' derstand what I have said ; for my Body will
' then be too far removed from the Conversa-
' tion of mortal Men, to be capable of being
' so used.

V. 63. *It is the Spi-
rit that quickneth, the
Flesh profiteth nothing ;
The words that I speak*

63. ' No ; when I
' speak to you of the
' Conditions of ob-
' taining everlasting

unto you, they are Spi- Life, though I have
 rit, and they are Life. now expressed them,
 by eating my Flesh,
 and drinking my Blood; yet you had reason
 to understand me of spiritual Actions, which
 do indeed tend to the bettering of the inward
 Man. For they are such things only that
 feed the Soul, and can preserve it to Eternal
 Life: But to this purpose *the flesh profiteth*
nothing; No, not my own *Flesh*, if you
 should eat it as grossly as you understand my
 Sayings: For even this would be but bodily
 Nourishment, but would have no Influence
 upon the Mind. But if you would know
 what those things are that better the Soul,
 (and it is my Business to call you off from
 that solicitous Care you take of your mor-
 tal Bodies, to mind your Souls, and to pro-
 vide for a blessed Resurrection:) If, I say,
 you would know what things are proper for
 the Improvement of the Mind, they are the
Words that I speak unto you; they are those
 Precepts of a heavenly Life, and those Pro-
 mises of eternal Life which I have laid be-
 fore you; that Faith which I require you to
 have in my Death, and that Example of Do-
 ctrine, Charity and Humility, which I require
 you to follow. These are the *spiritual* means
 of renewing your Minds, and therefore
 Means also of fitting you for Eternal Life.

Sixth Chapter of St. JOHN. 53

V. 61, 62, 63. Our Lord perceiving how grossly the Jews, and some of his own Disciples, understood those Expressions, of eating his Flesh, and drinking his Blood, did upon this occasion explain his own meaning as fully as he did to *Nicodemus* in the point of Regeneration. For *Nicodemus* having said, *How can a Man be born when he is old? Can he enter the second time into his Mothers Womb and be born?* Jesus answered, *Verily verily, I say unto thee, except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit.* Which was as much as to say, *The Flesh profiteth nothing*, (as here, V. 63.) 'And if you were, by a strange Miracle, to be born again the natural way, by this *fleshy Birth*, you would come again but into a mortal Life; but that *fleshy Birth* would not avail you for everlasting Life. In the very same manner our Saviour repeated, in this Chapter, those Sayings which the Jews and some of his own Disciples were offended at; and in the same manner he explained them afterwards. *It is the Spirit that quickneth; the Flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are Life.* Which being compared with the Answer to *Nicodemus*, now mentioned and explained, by the light that Answer affords, can yield no other mean-

John
iii: 4-5
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ing, than that which I have expressed in the Paraphrase.

As for the 62^d V. it might be intended as an Answer to that particular Exception against him, mentioned V. 42. that he was the Son of *Joseph*, and could not therefore reasonably pretend to come down from Heaven: To which if our Lord referred, his words are a proper Answer, *viz.* that when they should see him ascend into Heaven, they would no longer doubt of the truth of his coming from thence. But I rather think those words refer to that great Offence which some of his own Disciples took against him, that he should speak of their *eating of his Flesh, and drinking of his Blood*: For they were his Disciples only that saw him ascend. And when they should know that he was in Heaven, they could not, without great Stupidity, think that he would give them his Flesh to eat, and his Blood to drink, in that gross sence wherein they understood him. However, I have put both these Interpretations into the Paraphrase.

V. 64. *But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.*

64. 'But no wonder that you wrest
'my Sayings to so
'absurd a sence, as
'you do; for there
'are some amongst
'you that dislike my
'Doctrine, and are
'grown weary of following me, and wait
'for

Sixth Chapter of St. JOHN. 55

‘ for an opportunity to leave me. For as soon as any Man professed himself his Disciple, *Jesus* knew how he stood affected towards him. And he did not only know who of the Multitude that follow’d him would revolt, but likewise which of his Apostles would betray him. See *V. 36.*

V. 65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

‘ my Doctrine would never be heartily entertained, by any but those whom God had prepared for it, by enduing them with a Mind willing to learn, and with a prevailing desire of obtaining God’s Favour, and Eternal Life.

V. 66. From that time many of his Disciples went back, and walked no more with him.

selves discovered, and that it was to no purpose to dissemble, resolved to pretend themselves his Disciples no longer, and went off from him without more ado.

65. And Jesus added, ‘ Because I knew ‘ that there were some ‘ such amongst you, ‘ therefore I thought ‘ fit to tell you before, ‘ [V. 37, 39, 44.] that

66. Upon this close application of his Doctrine to the Consciences of those insincere Disciples of his ; they finding them-

V. 67. Then

V. 67. *Then said Jesus unto the Twelve, Will ye also go away?*

67. *Jesus seeing them turn their Backs upon him, took this occasion both to shew*

that some of his Disciples were sincere, and that he cared not to be followed by any but those that were willing; and therefore he said to the Twelve, You see I do not compel Men to follow me, but that I let them depart if they will go. Now what say you? will ye still continue my Disciples, or follow the Example of these Men, and go away?

V. 68. *Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.*

68. Whereupon Peter (who was still the most forward Speaker in his Master's Cause) answered for himself and the rest;

Lord, our greatest concern is, to attain *eternal Life*; and there is none other but thy self who can guide us to it. And we understand, that those very Sayings of thine, with which these Men were so unreasonably offended, do shew us the necessity of believing *thy Words* and Doctrine (as thou didst now tell them) [V. 63.] that we may live for ever.

V. 68. *Thou hast the words of eternal Life.* This saying of St. Peter confirms the Interpretation I have given of V. 63. For here he seems plainly to repeat our Lord's sense almost in the same Words; *The Words that I speak*

Sixth Chapter of St. JOHN. 57

Speak unto you, they are Life; or, the Words of Eternal Life: As if St. Peter had said, We do not understand thee in that gross and absurd Sense to which these Men have perverted thy Sayings; for we perceive that thou speakest of those Doctrines and Revelations by which we are to be guided to eternal Life. But if St. Peter had understood our Saviour in that sense wherein the unbelieving Jews, and his revolted Disciples understood him, St. Peter's Answer would surely have been to this purpose, *Whatever appearance there is of Inhumanity and Contradiction in giving thy Flesh to be eaten, and thy Blood to be drunk, for the Life of the World; yet we believe that we shall eat thy natural Flesh, and drink, &c. because thou hast said it: For though this hard Saying staggered those Men that are gone off, yet it does not stagger us at all.* This had been a Confession of Faith suitable to the occasion, and to the Spirit of St. Peter, if he had understood our Saviour as the Jews did. At least he would have used those very Expressions which our Saviour used when the Jews took offence, *i. e.* he would have said, *To whom should we go but to thee, who wilt give us thy Flesh to eat, and thy Blood to drink, that we may have Eternal Life?* But when he rather chose to confess his Faith in the Explanatory words, *V. 63. Thou hast the words of Eternal Life.* I think a reasonable Man must acknowledge that St. Peter did not understand our Saviour's
Expres-

Expressions, as the perverse Jews understood them.

V. 69. *And we believe, and are sure that thou art that Christ the Son of the living God.*

69. And we have already arrived to this Faith, by seeing thy mighty Works, and hearing thy Divine Doctrines; for by these Testimonies we are convinced, beyond all doubt, that thou art the promised *Messias*; and whereas these Men called thee the Son of *Joseph*, we assuredly believe that thou art the Son of that *God* who giveth Life to All, and will give Eternal Life to all that believe in thee. And to this Answer of *Peter's* all the rest assented.

V. 69. And *St. Peter* having thus shewed plainly enough, what he understood by the Flesh and Blood of *Jesus*, viz. his Doctrine, or words of eternal Life; he shews as plainly in this Verse, what he and the rest understood by eating, viz. believing, as *Jesus* himself had explained it before, *Vers. 47.* Therefore, says he, *And we believe, and are sure, &c.* So that by what *St. Peter* said upon this occasion, it appears sufficiently, that if *Jesus* had meant the literal and gross sense, the Jews and the Disciples that forsook him, understood him aright; and *Peter*, and the rest of the Apostles and Disciples that staid, mistook him; which 'tis certain they did not, because our Saviour

Sixth Chapter of St. JOHN. 59

Saviour approved what *St. Peter* said in the name of all the rest. And in the Interpretation of our Saviour's words, it is, I believe, more safe to follow *St. Peter*, with the approbation of our Saviour, than to follow any of his Successors without it.

V. 70. *Jesus answered them, Have not I chosen you Twelve, and one of you is a Devil?*

70. But this being spoken in the Name of All: *Jesus*, to shew that he as well understood the Hearts of his Twelve Apostles, as he did of the multitude of his Disciples, [V. 64.] answered them to this purpose; What one of you hath said in behalf of All, is true of All but one. I have indeed chosen you Twelve before all my other Disciples, to be my chief Companions and Ministers; but there is one of you who already hates me, and is treacherously bent to do me mischief.

V. 71. *He spake of Judas Iscariot the Son of Simon: for he it was that should betray him, being one of the Twelve.*

71. Though he did not mention *Judas* the Traytor, yet he meant him, and not any other of the Apostles.

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THE
CONCLUSION.

AND now I heartily beseech All, into whose Hands these Papers may chance to come, not to think that this Chapter is to be done withal, when they are once satisfied what our Lords meaning was in those Expressions of *Eating him*, and the like; but that they would please to attend to the Reason and End of these, and such kind of Sayings; which will convince them, I doubt not, that this excellent Chapter is fit to be thought of, and laid to heart every day they live.

Great pity it is, that this Portion of God's Word also, should come to be a Bone of Contention; which was designed to beget and improve in the Disciples of *Jesus*, a Spirit of true Wisdom and Piety, and to establish them in a Holy Life.

That which our Lord principally aimed at in all this Discourse, was, to make his Hearers concerned in good earnest for their Eternal State, which will at first sight appear to any
Man

Man that mindeth how often those Sayings return, of *everlasting Life*, and *living for ever*, and being *raised up at the last day*. Now this indeed seemed to be his great Design in almost all his Sermons and Applications to the People ; from whence we may gather this profitable Instruction, that Men were more or less prepared to receive the Truth, as it is in *Jesus*, according as they were more or less affected with the End of his coming into the World, which was to bring them to everlasting Life.

But in this Chapter, and in some others, there is a peculiar Instruction tending to this purpose, which we ought all of us very frequently to consider, not slighting it, because it is very plain, but making much of it, both because it is very useful, and strongly suggested by our Lord himself. And 'tis in short this, that the *Care* we are at, and the Pains we take for the Welfare of this short Life, should awaken in us a greater care and concern for our everlasting Welfare : And that we who are so thoughtiul and diligent in pursuing our Temporal Interests, should be ashamed, and count our selves reproved by our worldly Cares, if we are not much more careful to *work out our Salvation*. This was the Method our Lord took to bring those People to Wisdom ; and therefore he represented to them the Means and Conditions of everlasting Life, under the Names of those Things which
their

their Hearts had hitherto been most set upon, *i.e. Bread, and Eating and Drinking.* For these were the Men that had been fed by him the day before; and now they followed him for the Loaves, that is, in hope to reap such bodily Advantages as these from him every day. But to bring them to some sense of better things, and to lead them towards a due Esteem of that end for which he came into the World, he proceeds in his Admonitions, by calling the Spiritual Benefits which he had in store for them, *Bread, and Food*; and their receiving those Benefits, *Eating and Drinking*; ever and anon letting them know, that if they ate and drank of that Food, which he came to give them, they should live for ever. And what was the Instruction of this way of discoursing to them, but that if the bodily Food, for which they were so solicitous, were a valuable Enjoyment, which yet would serve but for the prolonging of a mortal Life, how ought they to hunger and thirst for the Meat that would preserve them for ever? And therefore when he came, in the same way of speaking, to intimate to them those Benefits of his Passion, which they would better understand afterwards than they could at present; He told them, *My Flesh is Meat indeed, and my Blood is Drink indeed*; as if he had told them in plainer Words than he thought fit to use at that time; *It is infinitely more profitable to enjoy the Fruits of my Sufferings*

Sufferings and Death, by being reconciled to God, by forbearing to provoke his Justice, and by following my Example, than if I should take the same care of you as long as I live, which I did yesterday, when I fed your Bodies by a Miracle.

And this indeed seemed to be our Saviour's great Design in preaching the Necessity of Faith and Repentance, and a Godly Life to the People, under so many Figurative Expressions as we find he used, *viz.* to lead them by Temporal Things, to the Care of Things Eternal, and to raise their Minds from Earth to Heaven, by a most familiar and convincing way of arguing with them, from Earthly Things themselves. Therefore if he found them valuing themselves upon their *Liberty*, or careful for *Life*, or labouring for *Wealth*, or solicitous for *Food*: He called himself sometimes, and sometimes his Doctrine, and their receiving of it, *Liberty*, *Life*, and *Treasure*, and *Meat*, and *Drink*, as occasion required; and this to let them understand, that there was a more real Good to be found in Faith and Piety, than in these, or any other kind of worldly Advantages; and that whatever reason they had to be concerned for these transitory Enjoyments, they had much more to be careful in receiving as they ought, those Spiritual good Things which he came to confer upon them.

If therefore we will suffer our selves to be instructed by such Passages as these are ; most of us, I fear, may learn, from our Concern about the things of this World, to be ashamed of our remissness in providing for a better : And all of us should learn to reflect very often upon matters of greater Concernment, when we are engaged even in the honest Designs of this Life, and pursuing the lawful Business thereof ; and so we should in some measure preach to our selves, as *Christ* once did to his Hearers when he was upon Earth.

And we should not think that the *Jews* only had need of this kind of Instruction, who I confess had been Educated under a *Law*, that promised little else besides *Temporal* Advantages to those that observed it : but that we our selves, who know the great Blessings promised in the *Gospel* to be *Spiritual* and *Eternal*, stand in need also of such Admonitions as these are : For the Cares of this World, and the Love of its Riches, and Pleasures, and Honours, are as apt to take hold of us, as they were of the *Jews*, if we do not take pains to affect our selves deeply with that Truth concerning another Life, which our Lord *Jesus* hath revealed ; and to the belief of which we have been educated in his Church. And if we have less prejudice against these Doctrines than the *Jews* had, and yet are swallowed up with this World as much as they were, we are but

but the more inexcusable. So that undoubtedly the advantage we have over them, should make us the more concerned to lay these things to heart ; because we are so much the more to blame, if knowing these things almost from our Infancy, we do not practise accordingly.

Nay, when the Profession of the True Faith does bring in Worldly Advantages, there seems to be as much (if not more) reason to reflect in this manner upon our selves, as when nothing was to be gotten by it in this World, but the loss of all things. We are then doubtless to remember, that the *Kingdom of Christ is not of this World*, and that the good things of this Life are not the Rewards which he hath promised ; but that by setting our Hearts inordinately upon that worldly Ease and Profit which we enjoy by the Profession of true Christianity, we are in the way of losing that Fruit thereof which will last for ever, and the hope of which was all that our Lord used to invite Men to become his Disciples.

If we follow Christ for the Loaves, we shall forsake him when we find our selves disappointed, as the *Jews* at *Capernaum* did, and take Occasions and Pretences so to do as easily as they, and some of his own Disciples found them. For we are not to think, that that Saying, *Except ye eat the Flesh, &c.* was the true cause of their going off from him,

but only such a plausible Occasion as they had a good while waited for. The reason of their Offence, at the bottom, was, that they had long since perceived our Saviour was not likely to satisfy their worldly Expectations, and they did not believe it worth their while to follow him for a Reward in another Life; which Prejudice against him had destroyed all their Faith, as he told them himself, *There are some among you that believe not*, Vers. 64. They were those that said, *Vers. 60. This is an hard Saying, who can hear it?* For it is not said that *All*, but only, *Many of his Disciples when they had heard this, said, This is an hard, &c. viz.* Those very Men of whom he said, *But there are some among you that believe not*, Vers. 64. *i. e.* who had followed him for worldly Advantages, as the *Jews* did from the *Wilderness to Capernaum*: Of whom our Lord said the same thing, *viz.* That *they believed not*, Vers. 36. For though but the day before they had *acknowledged him to be the Prophet that was to come into the World*, yet finding that he was likely to disappoint their worldly Hopes, they presently changed their Opinion of him. So that a sincere Aim at Everlasting Life is very necessary even towards a constant Belief and Profession of the Faith.

And much more to a Practice answerable to it; which will, as I said before, be advanced not a little, if we will use our selves to
consider

consider what care we at for these mortal Bodies, and this worldly Life; and what reason there is to be incomparably more concerned for a blessed Resurrection to Eternal Life; which I make not the least doubt, is the great Instruction we are to learn from these figurative Discourses of our blessed Saviour. And if we constantly have it in our Eye, it will ~~not~~ not only render the meaning of this Chapter very plain, but the reading of it, if we should read it every day we live, very useful to us.

And indeed, those parts of God's Word which are purposely designed to work in us a deep Concern for *Everlasting Life*, ought to be very present to our Minds, and to dwell richly in us, that we may be always well provided to resist the Temptations of the World. For which Reasons we should often think of those Lessons of our Saviour; *Lay not up for your selves Treasure upon Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal: But lay up for your selves Treasure in Heaven, where neither Moth, &c.* And, *Be not afraid of them that kill the Body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into Hell: yea, I say unto you, fear him.* And that in this Chapter; *Labour not for the Meat which perisheth, but for that*

which endureth to everlasting Life, which the Son of Man shall give unto you.

Which Rules seeming at first sight to discharge us of all Care for our *Life and Welfare* in this World, *St. Chrysostom* thought it needful to observe upon the last of them, that our Lord did not intend to countenance *Laziness*, who himself said, *It is more Blessed to give than to receive*: And that *St. Paul* admonisheth a Man to *work with his hands the thing that is good, that he may have to give to him that needeth*. But since these Exhortations run, as if we were to be *absolutely unconcerned* about this Life, no question but that care of *Eternal Life* is prescribed; in comparison to which, our Cares for this World should seem nothing at all. Therefore when we desire our appointed Food, we should think how much more it is our Interest to *hunger and thirst after Righteousness*, and that *Meat which endureth to everlasting Life*. And when we most of all feel the hopes and fears of things that go no farther than this World, we cannot entertain a better Thought than this, that if we are so much concerned for this Life, how careful ought we to be not to miss of *Eternal Salvation*?

Which kind of Reflections are the more necessary for us, the more deeply we are engaged in this World. For we do not only labour for the meat that perishes, that is, for just enough to serve the Necessities of Life; but

but we would be at ease beside, and live in reasonable Plenty, and enjoy what is convenient for the Pleasure, as well as the Sustainance of Life: and there are very few that know when to make an end of multiplying Riches, when once they are got into the way of Encrease. But are we thus concerned for an end of infinitely greater Moment? Or rather do not these very worldly Cares reprove our negligence about better and greater things, while perhaps we do no more towards our Salvation, than to avoid the grossest Sins of all, but take little thought how to grow in *Grace, and in the Knowledge of our Lord Jesus Christ.*

The whole Strain of our Saviour's Discourse in this Chapter, naturally leads to such Considerations as these: And if we mind them in good Earnest, they will, by the Grace of God, moderate our Affections and Cares about this World in the first place; and then leave all that Concern for present and transitory good things, which we cannot be without, as a perpetual Admonition, to be much more thoughtful for our everlasting Salvation, and to make it the greatest business of our Lives, by *Prayers and good Works*, to lay up for our selves Treasure in Heaven, and to lay the stress of our Comfort whilst we are here, in the joyful hope of being *raised up at the last day to live for ever.* Amen.

A POSTSCRIPT.

Since these Papers were almost Printed off, I met with Dr. Godden's Sermon upon St. Peter's Day; in which he endeavours, from some Passages in this Chapter, to infer the substantial Change of the *Bread* and *Wine* in the *Eucharist*, into the *Body* and *Blood* of *Christ*: But upon the most Impartial Judgement that I can make of his Performance, I do not find that he offers any colour of Argument for his Conclusion, which I have not prevented. And therefore instead of stopping these Papers for the sake of his Sermon, I think it fair enough to say to him, and to the World, that I can see no reason obliging me to do it.

A
DISCOURSE
OF
HUMANITY
AND
CHARITY.

G A L. VI. 10.

*As we have therefore opportunity, let us do good
unto all Men, especially unto them that are of
the Household of Faith.*

By W. CLAGET, D. D.

L O N D O N :

Printed for J. Robinson at the Golden Lion,
and T. Newborough at the Golden Ball in
St. Paul's Church-yard. 1693.

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LONDON.

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A DISCOURSE

OF Humanity and Charity.

GAL. VI. 10.

As we have therefore opportunity, let us do good unto all Men, especially unto them that are of the Household of Faith.

FROM these Words I might well take occasion to discourse upon three distinct Subjects,

First ; Of the several *Acts* or *Expressions* of Charity, which are here all comprehended

ded under *doing good*; although by the 6th Verse it should seem, that the Charity of *communicating* in the *good things* of this World, was principally intended in this place.

Secondly; Of the *Objects* of Charity; concerning which the Text expressly affirms, that they are *all Men* in general, but especially the *Houshold of Faith*.

And, *Thirdly*; Of the *Rewards* of Charity, which are intimated in the Text by the reference of those words, *As we have therefore opportunity*, in the foregoing Promise, *vers. 9. In due season we shall reap if we faint not.* For this shews the *Opportunity* here mentioned to be the time that we have for *sowing* our good Works; and that if we use it, they will yield a *Harvest* of Rewards, which we shall certainly *reap* in due season.

But in so narrow a compass of time, I must not undertake to enlarge upon these three Particulars; and therefore omitting the First, I chuse to insist upon the Second, and to conclude with some few Reflections upon the last.

And thus the first thing to be considered is, the Exhortation to *doing Good*, with respect to the general Object: Let us do good unto *all Men*. Now, because it is impossible that we should be actually beneficent to every Man

Man in the World, otherwise than by our Prayers for All: Therefore the plain meaning of the Exhortation is this, that we should exclude no Man out of our Charity, who needs our Help, and comes within the Compass of our Ability to do him good. Which tho it be a Duty so much for the Interest of Mankind, that one would think no body should be against it; yet as the World goes, it seems to need the Charity of us All, in standing up for it against all false Principles, and bad Examples, that are advanced in opposition to it.

I must be content at this time to speak for it, without reflecting upon any Opinions or Practices that are against it. And therefore I proceed forthwith to represent this part of the Apostle's Exhortation, *To do good unto all*, as a Duty under Obligations common to all Men, and under Obligations peculiar to Christians.

I. The Obligations of the first sort, are *Common Humanity*, and *Natural Piety*.

1. *Common Humanity*. For the sense of that Nature which is common to us All, does oblige us to bear kind Affection one to another. Because I know how I my self am affected with Pain and Poverty, with Hunger and Thirst, with Fear and Grief, and with all the Sufferings that Humane Life is subject to; I know how others are affected with
them

them too, inasmuch as we are All moulded into one and the same Nature : So that *Nature* it self has given me a sense of the Miseries of others, which had been a trouble without any Advantage, if she had not thereby shewn me the way to ease my self, by relieving them. And that we are framed to these Affections, is one of the noblest Privileges we have above *Brutes*, who were made for Selfishness, because they do not understand, and cannot feel what their Fellow-*Brutes* suffer. For as for those appearances of Kindness which the Author of Nature hath disposed them to, especially of the old ones to their young, we see they proceed from an Impulse, the meaning of which they understand not, because they go off by certain Rules ; for when the young ones can shift for themselves , there is no appearance of Compassion afterwards in the old, whatsoever occasion there may be for it. To *Man* only of all Creatures under Heaven, God has given this quality, to be affected with the Grief and with the Joy of those of his own kind ; and to feel the Evils which others feel, that we may be universally disposed to help and relieve one another.

Now this, no less than other moral Dispositions, is under the power of our own Liberty to improve it, or weaken it. Tho' *Nature* inclines us to Humanity, yet *Custom* and *bad Principles* may give us another *Bias*,
and

and make us unconcern'd what others feel. But Nature, without Art and Force used upon it, seldom proves cruel; and we see that they which have the least of that we call *Breeding*, are prone to Pity and Commiseration. Men of a simple and rustick Education, and of mean Professions, easily fall into Compassion; and seldom fail of relieving one another, if the consideration of their own Interest does not prevail against it.

But where Humane Nature meets with the best Improvements, there Humanity grows into generous Inclinations. The more that Men are exalted above Brutes, the more that they are framed to other Vertues, to Wisdom, Patience, and Fidelity, and Temperance, and Fortitude, and Modesty; so much the more are they addicted to Mercy and Compassion, and forward to relieve others, tho' with loss and pain to themselves. But Inhumanity grows evermore upon the Corruption of Nature, by wretched Mistakes, by brutish Sensuality, or by Pride and Insolence. It grows no where but in a Soil that is already cursed. And sometimes there must be a Complication of all manner of Vices to make way for this. For some Men who are not otherwise good, are not yet bad enough to put off Compassion to their own kind.

Finally, That Applause and Commendation that is universally given to Men of a beneficent and generous Temper, is a standing Argument

gument, that to do good to All, is the Law of our Nature: Nay, the Commendation given to *Vertue*, is in great part owing to this, that every Vertue is beneficial not only to him that hath it, but to others too. Whatsoever is *lovely*, and of *good Report* amongst Men, as all Vertue is, takes the name of Goodness, because it partakes of its Nature, and serves its End: Insomuch that *Justice* it it self has it's Praise from *Goodness and Mercy*. The Severity of the Laws against Villains, and the Punishments inflicted on them, being not so much approved for the Pain that they suffer, as for the Instruction of the Example, and the Security it brings to honest Men. In short, tho' Greatness will be always flattered, yet nothing is more evident, than that Goodness, and Goodness only, will be approved and loved; whilst Unmercifulness and Cruelty, how common soever the practice of it may be, is yet counted *unnatural*, and is generally so hated a thing, that they who are most guilty of it, will call Impudence to their Aid, as long as it will serve the turn, to purge themselves to the World, by denying the Fact.

2. *Natural Piety* does no less bind us to do good to *all*, than common Humanity. For we are taught so to do, not only by what we know concerning our selves, but by all that we know of God.

As

As he has made us all in one Nature, so he hath made a common provision for us all, of things needful for our Life and Welfare. He has given us space and room enough to live in, and the Sun, and the Rain, and the Fruits of the Earth to serve us all, and all things convenient and comfortable in plenty, sufficient for the whole Race of Mankind ; a plain sign of his Goodness to us all, and a plain Instruction that he would have us live without Envy and Rapine, and be inoffensive and kind, and where need requires, liberal to one another.

And yet in the midst of this common Provision he hath still left us in need of one anothers Assistance ; and even the greatest of All for many Comforts of Life ; nay, for the very necessary supports of it, to depend upon the meanest, as these do, for other Benefits, depend upon those above them ; that so this mutual dependance we have upon one another might be a further obligation to a mutual Affection, and that Benefits given and returned might always cherish and improve it.

Farther ; Inasmuch as God hath derived us all from one Stock, and made us of one Blood ; this seems to speak his Intention of obliging all Men to mutual Beneficence. He could as easily have peopled the World at first, as he created one Man, and out of that Man took a Woman, to be the Parents of Mankind.

H

But

But he rather chose that we should be the Children of one Stock, that remembring how we were All once in the Loins of one Parent, we should as Brethren love and help one another.

To conclude this Argument; There is no Perswasion concerning God more deeply rooted in our Natures, than that he is good and gracious, full of Compassion, and ready to help the Miserable. For we are made to believe this so strongly, that no Opinions which imply the contrary, can utterly extinguish this Faith. For they that think the hardest things of God, do in effect confess their own Mistakes, by praying always to him, and with more earnest Applications, when they fall into Distress. But is it not evident, that God by leaving such Impressions of his own Goodness upon our Minds, signified his Pleasure that we should be good to one another, under the penalty of being odious to him?

Such things as these may be said, to shew the common Obligations we are under to do good to All, as we are *Men*. But then,

II. There are peculiar Obligations to it as we are *Christians*. I will be bold to say, that if Christianity had destroyed the Principles of Humanity, it had been a terrible Temptation to a good Man to reject it;
Nay,

Nay, if it had not established and improved them, we had wanted one considerable Inducement to receive it. For there is so much natural Evidence that Men are bound to do good to one another, that I doubt no Evidence can be great enough that a Religion comes from God, which lets Men loose from all the Obligations of Humanity. And if there be any other Character of Doctrine, which would induce a Man to receive it as coming from God, more than another, it is this, That it doth effectually promote Benignity and Charity, a kind and generous Temper, and all sorts of good Works. And this I am sure is the Character of true and uncorrupted Christianity. For,

1. As it is a Rule of Manners, it is wholly framed to destroy all Dispositions to Rage, Malice, Cruelty, and Uncharitableness; and to plant Goodness, Compassion and Benignity in our Minds. To this end it hath provided against all the Causes of Uncharitableness; that is, against Covetousness, Lust, Ambition, Impatience, Revengefulness, and the like. And therefore the Apostle doubted not to say, that *the end of the Commandment is Charity*. And that which is most remarkable in this kind is, That whereas nothing can with greater colour of Reason ob-

plant

frustrate the Disposition of a *Christian* to be good to All Men, than to be himself abused and wronged by others; therefore our Lord, to guard the Duty of Universal Beneficence, has made it our Duty to forgive; nay, and to love our very Enemies; which seems to be a Law peculiar to Christianity.

2. If we consider our Lord *Jesus* himself, the Author of our Religion, he was the most glorious Pattern of Charity and doing good, that ever appeared in the World. For he was contented to come down into this wretched World, and to lead an afflicted Life, and to endure an ignominious and painful Death, for the Salvation of Mankind. And when he conversed publicly amongst his Country-men, he *went about doing good*: And though his Doctrine and his Works were still cavilled at, and perverted to a wrong Intention, by a froward and unthankful Generation of *Men*, yet he ceased not to do good to all that came to him for Relief; and to many others that never sought it from him. So that we are to treat every Man, as one whom *Christ* so loved, as to die for him. And if our Religion stands at all in the imitation of *Christ*, we are to do good to the *Unthankful* and *Unjust*, as need requires; nay, and to *do Good against Evil*, and if possible, *to overcome Evil with Good*. But,

3. The

3. The way which he chose for the propagation of his Religion, was above all things a Demonstration, that he intended his Disciples should be inoffensive and beneficent to all Men. If indeed under a pretence of saving the Souls of Men, he had armed his Followers to kill his Enemies, his Doctrine had not carried so much as a face of Sincerity, but had rather looked like a Design of Interest and Ambition, than of Charity and doing good. But with what Weapons did he send abroad his Ministers to subdue Men to himself? Go, says he, *cleanse the Leper, heal the Sick, raise the Dead, &c. Freely ye have received, freely give.* If this would not make their preaching effectual, the worst they were to do was, to *shake the Dust off their Feet* against that place which rejected them. If they were *persecuted in one City*, they were to *flee to another*. If Sufferings followed them from one place to another, they were to *possess their Souls in patience*; and, in all this, to *love and pray for their Enemies*. The Doctrine of our Lord J E S U S, and his own Example, and the Means he used to spread his Faith in the World, were all of a piece; that Charity being eminently preached in the way of converting the World to his Religion, which

Matth. 10. 7, 8.

Verf. 14.

was so powerfully recommended by his Example, and so strongly urged by his Doctrine. And if it had not been so, the Doctrine of *Christianity* had not done so much good, as the way of propagating it had done Mischief. The Doctrine it self, of *doing good to All*, had been but a dead Letter, if it had been carried into the World with Rage and Cruelty; It had served only to condemn *Christians* of Hypocrisie, for pretending the good of Mens Souls in destroying their Lives; and for pretending Charity, while they carried Confusion and Desolation wherever they went. Had they behaved themselves in this manner, they had given just cause of suspicion that they were gathering a Party in an hostile opposition to all the World besides, and that the *Brotherly-kindness* of *Christians*, consisted in excluding the rest of Mankind from common Charity, and required that Unbelievers should be treated as Enemies, and prosecuted with the utmost Hatred. And therefore altho in this very place St. Paul's design was to move the *Christians* to contribute towards the common Concerns of the Church; yet lest he should seem to exempt them from the obligation of *doing good to All*, by calling for their Beneficence towards one another; he prevents the scandal by requiring Beneficence to *All*, almost out of its place. I say, though his
business

business was now to perswade them to *do good to the Household of Faith*: Yet that this might be no pretence for Inhumanity, he guards his meaning by an Exhortation in the first place, to do good to *all Men*. And upon all these Accounts, I had much rather at the last Day, bear the Judgment of an *Heathen* that is endued with Humanity and Mercy, than of a *Christian* that has nothing of it, let him have what he will else. And thus much for the general Object of Charity, and the Duty of doing Good to All Men.

The Second is more particular, *viz.* The *Household of Faith*; and upon this the Exhortation runs thus; let us do good, *especially to the Household of Faith*; that is, to *Christians*, who are one Body or Society of Men, united one to another under one Head, our Lord *Jesus Christ*, by *one Faith*, to the Profession of which they are admitted by *one Baptism*, according to that Saying of the Apostle, *One Lord, one Faith, one Baptism*; which are the Eph. 4. 5. Bonds that make the Church one Family or *Household*. Now to all that are of this Household, we are to do good *especially*, and more than to others, though we are to do good to *all Men*. And under this Particular there are these two things observable.

1. That the Obligation we are under to do good to *all* Men, does not hinder *preferring some before others*, whether in respect of the Time, or the degree of doing good. I observed before, that we have so limited a Power, that we cannot be actually beneficent to All, and therefore must choose our Objects with Discretion. There are several good Works which many do not need from us, and we cannot perform them for All that do. And therefore Charity must be guided by Judgment in determining upon whom to let fall the effects of our readiness to do good to All. Sometimes that Relation we have to one another, which is nearest, is to determine the Case. If I can provide only for my own Family, they are in the first place to be taken care for. And where the Case is in other Respects equal, I am to prefer an Acquaintance before a Stranger; my Countryman before a Foreigner; a Friend before an Enemy; a serviceable Man before one that is good for nothing; and a Vertuous Man before a Villain. But the Case may be such, and the need so much more pressing on the one side than the other, that I may be obliged to prefer the later before the former. And as to this matter, when all is said that can be said, the Prudence of every honest

honest Man will be requisite to apply general Rules to particular Cases. Thus much is implied in this part of the Exhortation, But,

2. This is expressed, That whereas there are certain Reasons of making a difference, in doing good between Man and Man; we should have a very special regard to those that profess the true Religion, and are Members of one Body with us as Christians, besides that common relation we have to them in the great Body of Mankind; especially if their Conversation be as it becomes the Gospel of *Christ*, which I question not is supposed by the Apostle, who would not have had a disorderly Liver so much as continued in the Household of Faith; and more especially if their Necessities be great and pressing; and most of all when it happens that they fare ill for doing well, which is a Case that often happens. Tho' such Men be none of our Kindred, tho' they be none of our Country, they are yet allied to us by more Sacred Ties, by a nearer Relation, by stricter Bonds; and that we are to do good to them more than to others, is a point that stands upon plain and strong Reasons,

For,

For, 1. It is very fit and just that we should *love them* more than others ; For they are really better than other Men are ; and if upon this Account they deserve a greater Interest in our *Affection*, they ought to have a proportionable share in the usual Expressions and Testimonies of it. When our Saviour said, *By this shall all Men*
 John 13. 35. *know that ye are my Disciples, if ye have Love one to another,*

we must needs think that he meant a more fervent and generous Affection than is at the bottom of the common Friendships of the World , and more effectual and lively Testimonies of it, then are usually seen amongst other Men : For otherwise, how should their *Love* distinguish them from those which were not his Disciples ? But was this Extraordinary Affection and Beneficence no better than meer Fondness and Partiality ? Was it not to be grounded upon Wisdom and Judgment, and to be justified by the true Worth and Excellence of his Followers ? The Disciples of *Christ* were to be Examples of Fidelity and Justice, Humility and Modesty, Patience and Meekness, and Faith in God , and likewise of Charity to Men. God himself loves Men for such Qualities as these are, and will reward them for ever. And therefore how is it possible but for the
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sake of these Qualities they should love one another, and shew it by the effects of true Esteem and Affection, in doing Good to Men thus qualified, above others. And,

2. 'Tis a very necessary Expression of *Love to our Lord Jesus*, to make this difference in favour of his faithful Servants and Followers. He has made them Members of Himself, and as such he will treat them; and therefore he expects that we should do so too, as we undoubtedly shall, if we are true and living Members of his Body ourselves. *If ye love me, says he, keep my Commandments.* And, *This is the Commandment that he hath given us, that we love one another*; as St. John tells us with much earnestness, and lays great weight upon it. But if it had not been urged in this manner, no Inference from our Love to Jesus could be more natural, than to bear a special kindness towards those whom he is pleased to own not only for his Servants, but his Brethren and his Friends. The truth is, he hath left them to receive the lively Expressions of our real Affection to him. And it is observable, that although we shall be accountable to him for our Behaviour to all Men, yet he hath told us before-hand that a particular regard will be had at our last Account, how we have comforted and relieved his

his Servants in their Distress. For upon that Charge, that those on the Left-hand had not given him *Meat* when he was *hungry*, nor *Drink* when he was *thirsty*; nor *clothed* him when he was *naked*, nor *visited* him when he was *sick* and in *Prison*; it is added, *Then shall they say, Lord, when saw we thee an hungred, and gave thee no meat, &c.* And then shall he answer them, saying, *Verily, inasmuch as ye did it not to one of the least of these, ye did it not unto me.*

3. Our Charity should run more plentifully in this Channel, for the relief of good Christians; because in their Distress, *they rely only upon God for help*, and expect in it such ways only as God approves. But they cannot afford to help themselves by wicked or indirect means. We therefore should take our selves to be God's Ministers in bringing Succour to them; that whilst they have the Honour to approve their Dependance upon him, by refusing all ways of Relief which are inconsistent with their Duty to him, we may have the honour to let them see that they have not trusted God in vain. We should consider true Believers and good Men, when they are oppressed with Want, as under an effectual Restraint from all base and impious ways of supplying themselves; and consequently as the noblest Objects of Charity;

Charity ; of Charity, I say ; for the Charity of some Good Men is the usual way by which God relieves other Good Men in their Afflictions. It may sometimes be a good Reason to relieve a Beggar, that we may prevent his taking a worse Course to relieve himself. But Charity should never flow more plentifully than to those that will not be starved out of their Integrity, but trust God though they die. And that,

4. Because the end of Charity is doubly attained by having a special regard to such Persons, in doing Good to them, rather, and more than, to others : for here is not only Good done to Men that are in Want and Distress, which is common to the Relief both of the Good and the Bad ; but here is *an encouragement given to Vertue too*, which is peculiar to the Case of doing Good to Good Men. And therefore, besides what is done in meer Humanity, there should be something added as a Reward to Vertue. And we ought to remember, that God in giving us more or less power to be beneficial to Men, has thereby put it into our Power to encourage Piety and good Manners, and all that is worthy of Praise amongst Men. And whilst we make it manifest to the World, that Righteous Men
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are in their Distress so far from being forsaken of God, that not only their Distress, but their Innocence too, and their Vertue, shall be considered by Men; we do effectually reprove Wickedness and Vice, and preach Honesty and Piety. And it is not unlikely but Charity thus placed, besides the Good that it does to the Bodies of some, will do good also to the Souls of others.

Upon such plain Reasons as these, we should *more especially* do Good to the *Houſhold of Faith*. Whereby also we may without farther trouble avoid their Censures, who carry their Respect to those whom God loves and honours beyond what I have been pleading for: I mean those who reckon it to be no small Act of Piety, to visit the Bones, and the Ashes, and other Reliques of Saints and Martyrs, and to leave costly Presents at their Shrines and Sepulchres. For it has been laid to our Charge with no little Confidence, that we dishonour and condemn the dead Servants of God, because we do not thus offer to 'em. But we may, I hope, clear our selves without offence, and say that we are as ready to honour the Dead, as to relieve the Living Saints. We are not well assured that the Bones and the Utensils, to which so mighty a Regard is given, are indeed the Remains of Saints: But if we
were

were, yet we are not satisfied that there is any respect to the dead Bodies of the Saints, beyond that of a decent and honourable Interment, warranted by the Examples of the truly Primitive Church; and that any Service to 'em beyond this is acceptable to God, has wanted Proof hitherto, and Defence as well as Proof. But now we are very sure that the Bodies of Righteous and Godly Men, are holy, and the living *Temples of God*, whilst they live with us in this World: For this the Scripture saith. We are sure that the Sacrifices of *Alms*, which are *Sacrifices*, when given for God's sake, that with them, I say, *God is well-pleased*; for this is affirmed in the Scripture. We are very sure that they are doubly pleasing to him, when they are presented to his living Members, when they are distributed to the *Household of Faith*; for this also is according to Scripture. And in all these things there is such evident Congruity, that Reason without any Dispute presently agrees to 'em. In a word, I do not read that any the least Promise is made to visiting and presenting the Ashes of the Dead; nor that *Christ* will take these things when done in honour of his Servants, as done to himself. But I read that at the last day, our having *visited*, and *relieved*, our *feeding*, *clothing*, and *comforting* the least of his true Servants that are with us, will be
so

so accounted, and will be rewarded, as if these things had been done to himself. *In as much as ye did it to the least of these, ye did it also unto me.* All which being considered, we may be sure that we are well guarded against the angry Reflections of our Neighbours, if we take care to excel them in Charity to the *Living*, as much as they imagine they out-do us in honouring the *Dead*. And thus much for the Objects of Charity, as they are specified in the Text.

I am now to touch upon that Intimation of the Rewards of it, which we have in the Text also: *As we have opportunity.* It is a true sense of these words to interpret them thus; as often as occasions of Charity present themselves, and as long as we are in a condition to do good Works of this kind. But as I told you, they have a plain reference to the three foregoing Verses; *Be not deceived, God is not mocked: for whatsoever a Man soweth, that shall he also reap. For he that soweth to the Flesh, shall of the Flesh reap Corruption: but he that soweth to the Spirit, shall of the Spirit reap Life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us, &c. i. e.* as long as the opportunity or season of sowing in good Works lasts, let us sow, that we may reap plentifully when Harvest

vest-time comes, *i. e.* when the Rewards of Charity shall be given abroad, as they will assuredly be in a better World, if not in this also. The *Seed* which he means, as we find by the 6th Verse, are the good things of this Life. And as by *sowing to the Spirit*, he undoubtedly meant, doing good out of our worldly Store to All Men, and especially to the *Household of Faith*; so by *sowing to the Flesh*, must on the other hand be meant, the encreasing of our own Possessions, and the serving of our own Pleasures: I will not say providing for inordinate Lusts; for this is more than the Text necessarily implies, tho' that be *sowing to the Flesh too*? So that we will set that aside, and consider what the use of that Wealth will come to, which is expended in things not to be blamed, in goodly Houses, and fine Cloaths, and a plentiful Table, and the like. For this is *sowing to the Flesh*; and the Apostle tells us, that he *that soweth to the Flesh, shall of the Flesh reap Corruption*; *i. e.* at the end of this Life he shall find, that all these things have *perished in the using*, and can turn to no account for him now at last, that there is no farther enjoyment of them; and that the very remembrance of them, which is all that is left, hath neither Pleasure nor Profit in it: And so he shall reap for this sowing, nothing but *φθόρον*, Corruption, *i. e.* no increase, but a loss of what he sowed.

I

Now

Now true it is, that thus we must all sow to the Flesh in some degree or other, we must provide for our own Bodies, and the needs of our Life ; and we may make a reasonable use of our Wealth, for the innocent Pleasures of it too. But this is that sowing, which will yield no Harvest at last. There is an Enjoyment for the time, but when the use is over, there is no farther Profit to be expected. So that he is said by the Apostle, to sow to the Flesh, who does little or nothing else with the good things of this World that God has given him, but only sets himself out with them, and applies them wholly to the serving of his own Needs and Pleasures. For by him that soweth to the Spirit, he could not mean one that makes no use of his Wealth for supplying his own Needs and Necessities, but one who does that, and relieves others too. Now of him it is said, that he shall reap Life everlasting ; for tho' the Seed be it self of a transitory, carnal and perishing Nature, yet being thus disposed to a spiritual use, being cast into such a Soil, it shall yield an everlasting Profit, and an Increase that he shall live upon it for ever. But then says the Apostle, *Be not deceived, God is not mocked ; for as a Man soweth, he shall also reap.* Tho' a Cup of cold Water given to a Disciple, in the name of a Disciple, shall not lose its Reward, i. e. when either more is not in the hand of him

him that gives, or no farther need in him that receives, yet so small a thing is Mockery, where there is greater need on the one side, and ability to answer it on the other. This being remembred, it remains true what our Saviour said, *He that receiveth*; and therefore he that relieveth a *Righteous Man*, in the name of a *Righteous Man*, or becaule he is a *Righteous Man*, shall receive a *Righteous Man's Reward*. For to him in some part the *Righteous Man's Thankfulness to God*, and the support of his Faith and Dependence upon God, and the making of his perseverance therein more easie, and the rescuing him out of Temptation, may in good measure be imputed.

Now Brethren, we have in this Life only the opportunity of sowing to the Spirit in this manner, and of making Friends to our selves of the *Mammon* of this World, that when it fails, *we may be received into everlasting Habitations*, and of turning the things of this World, which so often *betray Men to Perdition*, into the Instruments of our Salvation. Let us therefore often consider those Words and Exhortations of *St. Paul*, and that when our Reckoning comes to be cast up at the end of our Lives, there will be no longer any Profit or Comfort in what we have worn, and eaten, and drank; but we shall

find that to be true, *The Belly for Meats, and Meats for the Belly ; but God will destroy both it and them.* But that the remembrance of the Good we have done to *All Men,* and especially to the *Houſhold of Faith,* will be ſweet and pleaſant to us, and that the Reward of it will endure for ever.

Therefore my beloved Brethren, be ye ſteadfaſt, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know that your Labour is not in vain in the Lord.

A
LETTER

CONCERNING

Protestants Charity to *Papists*.

Published by *W. Claget*, D. D.

S I R,

I Find that the Translation of the *Wholsom Advices from the Blessed Virgin, &c.* which may have help'd to settle the Minds of others, has something discompos'd yours. For though you are not, I dare say, pleas'd with the *Protestant Preface* to it, yet however you dissemble your pain, Wise Men say, that you bite that *Preface* for grief of
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the *Translation*. I cannot but admire the Art of you Gentlemen of the Church of *Rome*, in running down Books with bold Contempt, which you know not otherwise how to deal with. This *Translation* and *Preface*, for some Reasons, is an Eye-sore to you; and chiefly for helping to spoil the new Fashion of maintaining *Papery* by *Representing* it. Something therefore must be done with it; and so a little part of the *Preface*, which did not belong neither to the main Design of the Book, must be singled out, and be made an Example. As for all the rest, 'tis sufficiently answer'd by saying, *Must I set up for Reader of Anatomy upon all the Pamphlets that come into the World? I am highly obliged to you for the Kindness; but I think the Scavenger has much the better Office, who has nothing but Dirt and Sinks to deal with, much less offensive, than to be always raking into filthy Calumnies, fulsome Incongruities, and noysom Impertinencies.* Which kind of Language one would hardly use, but out of a great desire to be unanswerable one way or other. After this touch upon the whole, you come to touch at some Particulars which seem to fall within your Province of *Representing*; or rather to touch at something, which you were the better provided to touch, because you had in the very same manner toucht it before in your *Fourth Vindication*

cation of the First Part. The Particular is, That *Papists* allow no less a *possibility* of Salvation to *Protestants* than *Protestants* do to *Papists*. Now although this is all that I am concerned to oppose, yet I shall offer a few Words to your Preparatory Discourse, in which you pretend to shew what good Reason you have to pronounce against the *Possibility* of Salvation amongst us; or rather in the new-fashion'd Phrase, that we as *Protestants* are guilty of *Sins inconsistent with Salvation*, inasmuch as we are separated from your Communion, The short of what you say is, *That after most serious Considerations and the weighing of all Reasons, the Papist believes the Roman Church in which he is, to be that one only holy Catholick Church, and therefore he does not question, but what is truly affirm'd of the Church of the Apostles and succeeding Ages, and those that fell from it, is most true of the same Church now in being, of which he is a Member, and of all those who separate from it; upon what Pretext soever.* Now it had been much more to the purpose to have produc'd those serious Considerations, than to have spent so much time as you did, to prove what none of us make the least Question of, *viz.* That Christ establish'd a Catholick Church; that he committed the Care of it to the Apostles; that they were inspir'd with the knowledge of

I 4 Truth;

Truth; that they left Pastors to govern and feed the Flock after their Decease; and that the Promise of Salvation is made to Believers, exclusively to Unbelievers. This I say, is all very true, but not to your purpose, unless you had prov'd also, what you do but insinuate, *That we have separated our selves from the Doctrine and Government of the Church of Christ.* Which Words I wonder that you were not afraid to use, when they lay so fair to be turn'd upon your selves. For we are no less sure, that many of your Doctrines are no parts of the Doctrine of *that* Church; and that *Rome's* being the Mother and Mistress of all Churches, was not the Government of *that* Church over which the Apostles were, &c. *Overseers* for their time, than we are, that such a Church was established in the World. And therefore, if they who separate themselves from the *Doctrine and Government of the Church of Christ*, as it was first establish'd, cannot hope for Salvation: Pray look to your selves as to that Point, instead of contending that you are the *only Catholick Church*, out of which there is no hope of Salvation.

As to what you would insinuate, that there must be in the Church a Succession of Pastors to the Worlds end, who should no
more

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more err in teaching, than the Apostles themselves did, and that your Church has that Succession. I must tell you as to the first, that it is by no means proved from *John* 14. v. 16. since what is there promis'd to the Apostles, is not promis'd to the Church of all Ages, so as it was to the Apostles. The Spirit of God abode with the Apostles for ever, that is, so long as they liv'd, to guide them into the knowledge of Truth, and by them to guide the Church in all After-Ages. There are many things in this Discourse of our Saviour to his Apostles, which cannot be applied to any Age of the Church after theirs. And therefore what is, and what is not limited to them, must be argued out from the Nature of the things themselves which are said. And lastly, though you will not have this Promise limited to the Persons of the Apostles, but annex to their Function, as in some sence I grant it may be; yet you ought to have taken notice, that the Promise is however limited by a Condition, even in the Words foregoing and following the Promise: *If ye love me, keep my Commandments*, and there the Condition is once express'd. For it follows, *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth.* And now mark once again what follows,

Whom

Whom the World cannot receive, because it seeth him not, neither knoweth him. Where, if by the *World* be meant worldly and wicked Men, as I believe you will grant; you see here is no absolute Promise of such a Guidance to a Succession of Pastors, as shall make it at any time of the Church *Hereſie* to contradict whatsoever they teach, or *Schiſm* to withdraw from their Obedience. As to the last; If you had prov'd such a Succession of Infallible Teachers as you speak of; yet I tell you once more, that the hardest part of your Task would be still behind; which is to prove, That you have had all along, and still have that Succession; which I desire you to do in your next, if you can, if it be but for the Instruction of a *Lay-man* that desires to be led into all Truth, necessary, or even profitable for his Salvation. And because I would not have you lose your labour, I will open my greatest Difficulty against this Belief. I am sure you cannot go about this Work without taking Scripture in to furnish out your Argument. Now I desire you to bring me such Scriptures, which shall at least make it as evident, that your Church was always to have a Succession of Infallible Teachers, as it is to me from divers other Scriptures evident, that your Pastors have most certainly contradicted the Doctrine of the Scriptures.

And

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And when you have done this, you shall hear farther from me. In the mean time, your loose Affirmations concerning the Catholick Church have been so often answered, that you need not wonder that a Lay-man of our Church can tell what to say to them.

But to come to that wherein I am particularly concern'd. You are disturb'd at my saying, *That the Worship, Doctrines and Practices of the Church of Rome are so extreamly dangerous; that nothing but Invincible Ignorance, of which God only can judge, can give us any reasonable hopes of their Salvation who live and die in their Communion.* Now surely the uncharitableness of this does not lie in supposing that *Invincible Ignorance* will be pleadable in this Case, for 'tis a Plea which will go a great way amongst those of the *Roman* Communion; which, I say, with the more Confidence, because in the *Romish* Countries where I have been, the People seem to me to have the fairest Claim to the benefit of *Ignorance*, that can be well imagin'd amongst Christians.

Now since at last you are brought in this Pamphlet of yours to agree with Protestants, that *Ignorance* will save Men, and that we yield the greatest part of the People

ple have an indisputable Right to it; are not the *Protestants* charitable to a high degree? If this will not please you, I do not know what will. Surely, Sir, you do not expect that *Protestants* should believe and say, that you, with all your Errors about you, are in as safe a way to Salvation, as they themselves who have renounced them? If this could be, what, I pray ye, made our Fore-fathers suffer themselves to be separated from your Communion? or make us that we cannot joyn with you? Certainly this was, and is still nothing but want of sound Faith, purity of Doctrines and Worship. And I know nothing else can, or ever was pretended to justify our Separation. And this alone one would think might be sufficient to vindicate my Assertion from being *uncharitable*. But perhaps I may do it more by and by.

But you'll tell me, that nevertheless *Protestants* are as uncharitable as *Papists*, and come not an *Ace* behind them. Indeed I should be very sorry this were true. And though it is, I know, an untoward Question to *Papists*, yet I must ask, How do you prove this, Sir? Why thus. *Protestants* only allow Salvation to *Papists* upon Inevitable Ignorance, and *Papists* do the same to *Protestants*. I must confess that in this
Paper

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Paper of yours, you grant Salvation to *Protestants who live piously, and repent sincerely of all Offences, and through invincible Ignorance remain in that Communion.* Now whatever Truth there is in the Saying it self, yet from you we look upon this Concession as a piece of *New Popery.* The *Old Popery* was, *Protestancy unrepented of Damns.* Neither *Invincible Ignorance,* nor *Piety,* nor any *Repentance* that included not a leaving the *Protestants Communion,* and joining with the *Romish,* could Save. But here we take notice, that of this, as well as of all the other unreasonable Pieces of *Old Popery,* you begin at last to be asham'd, or at least to think it for the Interest of your Design on foot, to *deny* them, or disguise and soften them, that so they may go the better down with those People who are not so well read in your Controversies, and suspect no Snake in the Grass. But to go on with my Point. Did not the Author of *Charity Mistaken,* and *Charity maintain'd* (which produc'd that *incomparable* Book of Mr. *Chillingworth*) stiffly and boldly assert, *That all Roman Catholicks, not one excepted* ----- Do with unanimous Consent believe and profess that *Protestancy unrepented* destroys Salvation? Did not the Jesuite, in his Relation of Bishop *Land's Conference,*
swear

Charity maintain'd,
p. 1. c. 7. Sect. 6.
and in divers other
places of that, and
Charity Mistaken.

swear upon his Soul, *That there was but one saving Faith, and that is the Roman ?* And

* Lucilla and Elizabeth.

now in our days, has not a * late Paper endeavour'd to make us as great *Schismatics* as the *Donatists* ? And according to you, can *Schismatics*, dying such, go to Heaven ? And does not that Author force St. *Austin* to tell us in plain Terms, *That whosoever is separated from the Catholick Church*, (by which, against all Modesty and Truth, you always mean your own particular Church) *how laudably soever he thinks himself to live, for this only Crime, that he is disjoyn'd from the Unity of Christ, (that is to say, in your Language, the Pope) he shall not have Life, but the Wrath of God abideth on him.* Pray, Sir, be so kind, if not to me, yet to your self, to reconcile these Sayings with what you say, viz. *That there is no Papists but what will grant such Protestants hopes of Salvation, who living piously, and repenting sincerely of all Offences, and through invincible Ignorance remain in that Communion.* Where's the Truth and Honesty now of your Assertion, That there is *No Papist, &c.* ? When I have already produced three, and perhaps if I pleas'd, could name three hundred. What do you call this amongst you ? We call it contradicting one another. Well, however pray observe, here's two sorts of Popery. But
which

which must a Man rely on for Orthodox ? The *Old* or the *New* Popery. I must confess I am inclin'd to believe the *New* to be the best, but certainly the *Old* Popery is the true standing Doctrine of the Church of *Rome*. But suppose we stood in need of the *New*, what should we be the better for't, unless the Concession were stamp't with the *Fishers* Seal ? For you that deal it out to the World are but a private obscure Man, and your Church is no more bound to stand to what you say, than mine is to what I say, unless it be Truth. This that you grant, at best, is but a sign that you have a better Opinion of the *Protestant* Religion than the generality of your Writers. But to let this pass. I will now prove this Truth beyond any possible Reply, *viz.* That *Papists* deny Salvation to *Protestants* remaining *such*, and that *Protestants* grant a *Possibility* of it to *Papists* remaining *such*: And therefore by consequence, the *first* must needs be on the *uncharitable*, and the *last* on the *charitable* side. And this I shall do by shewing, that *our* Charity is so great to the *Papists*, and *their* want of it so apparent to us, that they have abus'd it into an Argument against us. And this is so notoriously true, that the *Papists* are not asham'd to boast of it in their Writings and Conversation ; thinking thereby to draw weak Persons, that cannot consider where the
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Cheat of the Argument lies to be of their Church : And with this deceitful Argument, which they have fram'd from *our Excess* of Charity to them, and *their want* of it to us, I have heard them make a great noise, and tell of the mighty Feats it has done. But certainly it was amongst such as had thrown away all their *Reason* and *Sense* ; or else if there had been no other thing to recommend the Church of *England*, they would have thought that to be the best and safest Church, which eminently has the very Beauty and Form of Christian Religion, *viz. Charity*, which the Church of *England* so constantly and largely maintains and practises. But the Argument is this, --- --*Tou Protestants confess Salvation may be had in the Romish Church, but we Papists utterly deny it to yours ; therefore by the Confession of both sides, those that are in our Church are safe ; but there is great question concerning Protestants, remaining such, for none but themselves say they can be saved.* What think you now, Sir, of the *Protestants Charity*, and the *Papists want of it* ? Is here any Provision made for poor *Protestants* by *Invincible Ignorance* ? If this does not prove that *Protestants* have *some Charity* for *Papists*, and *they none* at all for us *Protestants*, I do not know what can. And that you could be ignorant of these things, and this Argument so commonly us'd by your Men, when they
would

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would deceive the well-meaning People of our Church, you must excuse me if I cannot believe it. With what Face then, Sir, could you tell the gaping Multitude, as you think fit to call the poor honest People, *That Papists do not advance the Damnation of Protestants one Ace farther against them, than the Protestants against Papists ; and that the Doctrine of Protestants in this affair is the same in reference to each other ; and the Protestants are as uncharitable Damners of the Papists, as they are made to be of the Protestants ?* And now the matter being brought to this Issue, pray, Sir, tell me who are the *uncharitable Damners, Thunderers of Hell and Damnation ! Who imposes upon the People ? who are the injurious Slanderers ? And who is it that render the Papists black and odious for their Uncharitableness, but the Papists themselves ?* Certainly, Sir, if your Eye-sight had not been horribly indispos'd with the malignant Influence of Rome, you would have seen, that the *unchristian Damners* are the *Papists* only. For shame learn, tho' late, to maintain your Cause by *Truth and Charity*, or let it perish.

But I foresee that you may take it a little ill, that our Charity extends not to the *Learned and Judicious*, in the number of which I dare say you reckon your self. Now for these Persons who are to consider, whether

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they

they know or believe such and such things to be false, which yet for *Worldly* Ends they maintain for Truths ; or after an honest diligent search, cannot by any means discover them to be Errors, hindered by Prepossession, Education, &c. For these last Persons I cannot see why *Invincible Ignorance* will not comprehend them as well as the ordinary and unlearned People : For I cannot tell what *Invincible Ignorance* is, unless it be this, *That after all our best Endeavours according to our utmost Ability and Means, we yet cannot discern which is Error, and which is Truth.* But now for the first sort, who maintain known *Errors* for *Truths*, against their Conscience, only for *Secular Advantages* (in the number of which I pray God you be not) what would you have us believe or say of them ? *God Almighty* Himself has made no Provision, that we know of, for bold, wilful and impenitent Sinners. We judge no *Man* that bath a *Master* to stand and fall to. *Charity* hopeth all things. And I must tell you my Mind freely, for I have vow'd to follow *Truth* and *Charity* where-ever they lead me : That I think it had been better, and more like Christians, if no Member of either Church had medled with the Events of things, and leap'd into God's Judgmens-seat, and pronounc'd final Sentence upon Souls. That certainly being a Secret and Prerogative
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peculiar to *God*, who only is *the Searcher of Mens Hearts*, knows all things, and has an absolute Dominion over his Creatures, and can do all that his Justice, his Goodness, and his Mercy *wills*. Had the Pastors of each Church done no more, but barely and plainly done the Truths of *God*, or what they sincerely believ'd to be so, and left the Judgment of Persons to him, that always *judgeth right*, they had doubtless done their Duty. But 'tis evident the Men of your Church *first* us'd it to work upon Mens Passions, and what they could not persuade their Understandings to for want of *Truth* and *Reason*, they were resolv'd to do it by frightening of them. For 'tis too apparent, that more are sway'd by Fear than Love; more are drawn by their Affections and Passions, than by their Reason; and some of our Churchmen to countermine your Policy, found it expedient to imitate you, as far as Truth and Christian Charity would permit them. And this may suffice also to apologize for my using it in my *Preface*,

It now remains, Sir, that I speak to another thing which seem'd to disturb you; which is, Whether I am a *Lay man*, or a *Clergy-man*. For I find you wavering about it; and therefore I'll endeavour to fix you, tho' in a doubtful case; Why should not

Reply

Charity have inclin'd you that brag of so much, to believe me when I profess myself a *Lay-man*? Well, but *I speak so like a Clergy-man, so almost in the very Words and Phrases of a Doctor of my Church, and another Doctor mention'd in your Last Reply, that you cannot but take what I say for Church-sence, dropping through a Lay-Pen.* Sir, I must needs thank you for the Honour you do me, in *taking* me to speak like such great Men; but I have not Vanity enough to believe that I do. Yet thus much I'll confess, that I desire to live no longer than I can, if not speak, yet love and admire the Church of *England-Sence.* But is it impossible for a *Lay-man* to speak like a *Clergy-man*? Does Holy Orders make such a difference? Or do you imagine I have never read any of our Churches Writers? Why may not then my Mind be tinctured by them? And so what I speak or write, bear some resemblance to them? Is there not many a Son like his Father? And how do you know but I am the Son of a Clergy-man? and so by Blood derive something of their way of Writing. But to make an end; I fancy, Sir, that you, or whoever was the Author of the *First Part of the Papist Misrepresented, &c.* and some others of your Church, have found to your Grief and Shame, that either of these Doctors you speak of, could, if they had pleas'd
to

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to have undertaken so mean a Work, have writ another sort of a *Preface* than I have done, to the disadvantage of the *French* Popery now imitated in *England*. Let the meanness of the Performance prevail over you, to believe that neither of them made it. But indeed you are *injurious* to them, to fancy they would be guilty of such indirect dealing. No, no, Sir, the Divines of the Church of *England* have a better Cause, they need use no Arts, or Tricks, no feign'd Miracles, no bold Untruths, no malicious Whispers and Slanders to support and defend it, nor put Shams upon the World. This Practice is none of theirs; and if you please that may be added, as a Mark to prove ours a *True* Church: And indeed I could easily perswade my self to believe, that your own Practice, and that of your Party, was in your Thoughts, when this Fancy entred into your Brain. But in a word, and to put you out of pain about these two Doctors, (for I cannot blame you for dreading them) I do assure you, that neither of them made that *Preface*; and once more, that I who now write this Letter am a *Lay-man*, and writ that *Preface*, such as'tis. And if I could but be *infallibly* certain, that the *old* Popery was alter'd in the point of Malice, Revenge, and seeking occasion against those who never so little oppose or hinder the Designs of *Rome*,

I would give you entire satisfaction in this Particular, and not only tell you my Name, but where I live. But because I cannot get out of my Thoughts some late Actions, and that hard Usage of the brave Author of *Wholsom Advices*, &c. I fear lest *Old Popery* may be practic'd upon me too; and therefore think it but common Prudence to conceal my self: For, to tell you true, I am not yet weary of that little Happiness I enjoy.

But, Sir, you make *your* Misrepresenter tell the World, that I am *dabbling out of my Element*; by which one would think, that after all you believ'd I am a Lay-man. Well, but how out of my Element? May not a Lay-man tell Truth, and do good to his Neighbour's Soul? Is God's Spirit, is all Knowledge limited to Holy Orders? Because there are some Functions appropriated to *Clergy-men*, such as Administring the Sacraments, &c. does it therefore follow, that a Lay-man may neither write nor discourse of any Matters of Religion? Pray, Sir, does that Command, *Thou shalt love thy Neighbour as thy self*, oblige *Lay-men* as well as *Clergy-men*? If it does, and since I may edifie my self, why, I beseech you, not another? And can a Man express his Charity to his Neighbour in a higher manner than in
Spiritual

Spiritual Things? But the Arguments are infinite, which might be us'd in this Case. And therefore I shall only ask you whether *Tertullian* and *Origen*, and many other of the Ancient Fathers, writ not about Religion when they were Lay-men? Nay, more; did not Pope *Adrian* and Pope *Nicholas* admit *Laymen* into Councils? And pray, what was *Picus Mirandula* but an Earl, and meer Lay-man? and Sir *Thomas More* Lord Chancellor of *England*? But above all, what was that Prince who wrote against *Luther*, for which the Pope thought fit to bestow the Title of *Defender of the Faith* upon him? But indeed why should it seem strange, that you and your Church should find fault with Lay-men's meddling in Controversies of Religion, especially against you, when you dare totally bar Lay-mens reading the *Holy Scriptures*, for which they have a Command from God, *Search the Scriptures*; and perswade them to put out their Eyes, and throw away their Reason, which *God* and *Nature* has given them to be their Guide through this deceitful World. And yet I dare say, that if a *Lay-man* would undertake so knotty a piece of Work, as to write in Defence of your Church, that you would not tell him, that he was *dabbling out of his Element*, tho' he were no better than a *Profligate Poet*.

I pass over your unhandsom Language, and 'tis below me to return it. But I cannot but stand amaz'd, to find a Member of the Church of *Rome*, and a Maintainer of the Doctrine of *Transubstantiation*, make his Misrepresenter say, That the Protestant Teachers know the People they have to deal with—That their discerning Faculties are stupify'd --- That they'll pass over fifty Contradictions, without once stumbling; and that there's no fear of enquiring, How can this be? No, Sir, the Teachers of the Church of *England* are not guilty of this Tyranny. We are Members of a Church that invites all her Children to the highest Attainment of Knowledge, and teaches them, that a *reasonable Service* is the most acceptable to God; and imposes nothing upon them, that either destroys or contradicts their Reason and Senses; that not only allows her Children to read the Holy Scriptures, but beseeches them to do it, provided they do it with a modest Dependence on their *lawful* Teachers, for the sence of *some* Texts, which may not be so clear to Persons who are unacquainted with the Proprieties of the Languages in which the Holy Scriptures were writ, and the Customs and Manners of the People and Countries where they were penn'd. In a Word, the Church of *England* allows a private Liberty of examining all things she propounds, and does
not

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not expect that Men should follow her blind-fold. She requires indeed Obedience in those few Points which are *absolutely* necessary to Salvation, because they are so plain, that it is impossible for an honest and sound Mind to question them: But for things of an indifferent Nature, she only desires that for the sake of *Peace and Unity, Order and Decency*, that her Children would not dispute about them. In fine, she is very sure, that *they*, and *they only*, are her *true* Children, her most *sincere* Members, who are the most obedient to *Scripture*, and most ready to yield to the Evidence of *them*, and *Reason and Sense*.

And thus, Sir, I have endeavoured to restore Peace to your Mind, by shewing that *Protestants* are not at all uncharitable, but that *Papists* are; and that I am a Lay-man, and yet may meddle in Divinity, and not be *dabbling out of my Element*. And now I hope you'll be no longer in a Fright of those two Doctors you hinted; for, assure your self, that unless there be occasion to defend a poor *Lay-man* of their Church, as far as the Truth and the Religion of it are concern'd (for you may possibly hear from me upon some other Point) these two Doctors are better employ'd, than to trouble themselves with you.

But

But if against this plain Proof, that the Papists are the *only* uncharitable Persons, you will yet rub your Forehead, and make *Protestants* as bad, what Remedy? Truth will be Truth still. And however it fares with us, we have over and above this Satisfaction; and you know the Testimony of an Enemy proves much, that *to give us our due*, you say, *we are the most Gentle and courtly Damners* that can possibly be met with. Now for the Reward of this frank Acknowledgment, I wish with all my Soul, *Protestants* could say so much of *Papists*. But the continual sound of *Pestilent Hereticks*, *Damn'd Schismatics*, and such rude and unchristian Names every where heard, will not possibly permit them.

To conclude all; I shall only desire you, for prevention of more Trouble than needs be, (and I have known a great Controversie to arise from a matter less liable to a Mistake) to take notice, that the very Point in difference, is not, Whether the Religion of *Protestants* or *Papists* is the Truest or Safest? For he that believes the Second Commandment was given by God, and that it is not lawful to worship any *Being* but only *God*, who gave *being* to all Things, need not be to seek in that: Neither is it, whether the *Protestants* or *Papists* are the *most* uncharitable? But, in Truth, the present Question is, Whether the
Papists

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Papists are not the *only* uncharitable Persons?
And I think I have fully prov'd that they
are so, even from the *Papists* themselves.

Sir, I heartily wish you and your Party
would, before it would be too late, shew so
much Charity to your selves and others, to
leave off deceiving the poor Souls, and di-
sturbing the Peace of Mankind, tho' by suc-
ceeding in your Enterprize, you might ar-
rive to the highest Temporal Felicities, and
by desisting, suffer the greatest of Humane
Miseries.

And I am

Your very humble Servant.

A POSTSCRIPT *by the Author of the Answer to the last Reply of the Representer.*

HAVING leave to fill up this place, I use it to rectifie an Error in the 119th Page of the last Answer to the *Representer*; where an *Ec.* to *Cochleus* was omitted without Correction, and so he is brought in for the Reporter of those Famous Fictions about *Luther's* Death; whereas his part in it is the least, the rest being reported by others, particularly by *Pontacus*, *Lindan*, and our Country-man *W. Reinolds*. *Cochleus* himself, with the Epistle concerning *Luther's* latter End, published by him fol. 298. of his History, tells the manner of his Death otherwise. But *Thyraeus* a Jesuit was the Man whom I had in my Mind, for contradicting those with whom he agreed in the general Design of Defamation. For he says, *That day when Luther died, those possessed Persons in a Town of Brabant (where there were very many) who expected deliverance by the Patronage of St. Dymna (of which for many*
years

years many had experience) were delivered from the Devils, and a little after were again possessed. For the Case was this; that the cruel Spirits again tormenting those miserable persons, being asked, where they had bestowed themselves the day before, answered, That by the Command of their Chief they were called forth to the Funeral of the New Prophet, and their faithful Fellow-worker, Luther, and had been present at it. Which matter was confirmed by a Servant of Luther, who was with him while he was dying miserably: For as he was looking out of the Casement for fresh Air, he was greatly affrighted to see more than once I know not how many black ugly Spirits skipping and dancing not far off. And this also was confirmed by the Crows, which with a fearful noise accompanied the Body of Luther as it was carried to Wittemberg. Which wise Tale (*De Demoniacis* par. 1. n. 99.) is also abetted by *Flor. Ræmundus de Orig. Hæres. l. 3. p. 40.* but does by no means agree with what *Reinolds* reports in his *Calvino-Turcismus, lib. 4. p. 957.* that *Luther*, after a merry Supper, was in the Night suddainly strangled by his Wife. This Business, as they have severally reported it, is a very notable Instance how early they began the Trade of *Misrepresenting matters of Fact.* But more of this when there is more occasion.

I shall only add, that the Authority I have for saying that they spread such like lewd Stories of *Luther's* Death before he was dead, is indeed the Authority of Protestant Writers, and chiefly of *Phil. Lonicerus* in his *Theatrum Historicum*; nor could it be expected that we should have any other.

F I N I S.

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